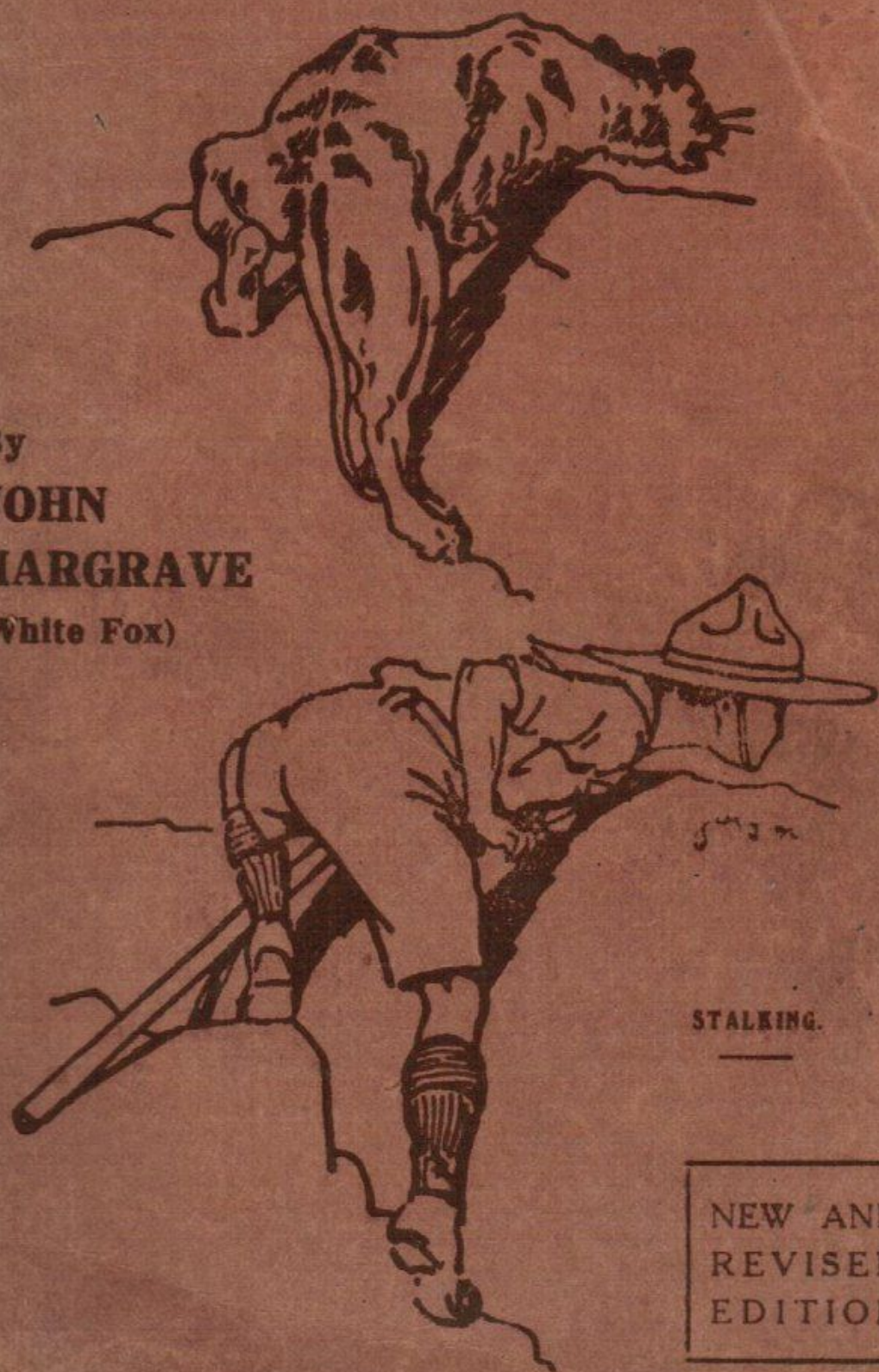


LONECRAFT

By
**JOHN
HARGRAVE**
(White Fox)



STALKING.

NEW AND
REVISED
EDITION

LONECRAFT

The Handbook for Lone Scouts

BY
JOHN HARGRAVE
(WHITE FOX)



LONDON
CONSTABLE AND COMPANY, LTD.

1913

AK

THE
NATIONAL
MUSEUM



For the sake of the old British Battle-Cry!

"Saint George for Merrie England!"
(Old British Battle-Cry.)

LONECRAFT

THE
HANDBOOK

FOR LONE SCOUTS.



TO
BLACK WOLF

(ERNEST THOMPSON SETON, CHIEF SCOUT OF AMERICA.)

By Permission.

O Black Wolf,
I have heard your Call ;
Your Howl is Good Medicine.

I take a Birch Bark Strip, I take.
A Council Fire, I make.
With an Eagle's Feather I write my Song.
This is the Song of Wa-whaw-goosh, the White Fox.
My Song is Good Medicine.
Let the Black Wolf take it.
It is his.
Long may he prow!.

J. H.,

Lonecraft Camp, 1913.

LONECRAFT

COUNCIL FIRE POW-WOW I

"JOIN HANDS"

"Oh hear the call!—Good hunting all
That keep the Jungle Law."

KIPLING.

ENGLAND expects *every boy* to do his duty.

You lonely village boys have been left clean out of it. Now's your chance—join the Lone Scouts; learn to be Lonecraftsmen and to do something for the Empire. Britain relies upon you to keep the flag flying in outlying places. St. George for Merrie England!

You are called upon to join up with other Lone Scouts. The Lone Scouts throughout the country are a large but scattered band.

We are a brotherhood of adventurers like the knights of old. Like the American Indian, the Lone Scout learns to understand the signs of the woods, to find his way by the stars, to look after himself by himself, and to help other people each day.

Remember—

You are the boys who inherit the land, you who live in the depths of the country far from the grime and smoke of the towns. Consider yourselves therefore followers of ancient chivalry, descendants of the great Englishmen who made our Empire, of the pioneers and explorers, of the backwoodsmen and men of daring, of

"... those bold voyagers who made discovery
Of golden lands,"

and of all the grand old Lone Scouts who in the past carried the flag throughout the world.

This book is to tell you how to become a Lonecraftsman; and how to become skilled in Lone Scout Lore.

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LONECRAFT

Our invisible bond of brotherhood links together Lone Scouts all over the world.

They may be "lone," but they need be no longer lonely, for the motto of the Lone Scouts is—

"JOIN HANDS."

The country boy is, more often than not, unable to join a troop. Yet he wants to be a scout, and to teach himself lonecraft-scouting and to hear what other Lone Scouts are doing.

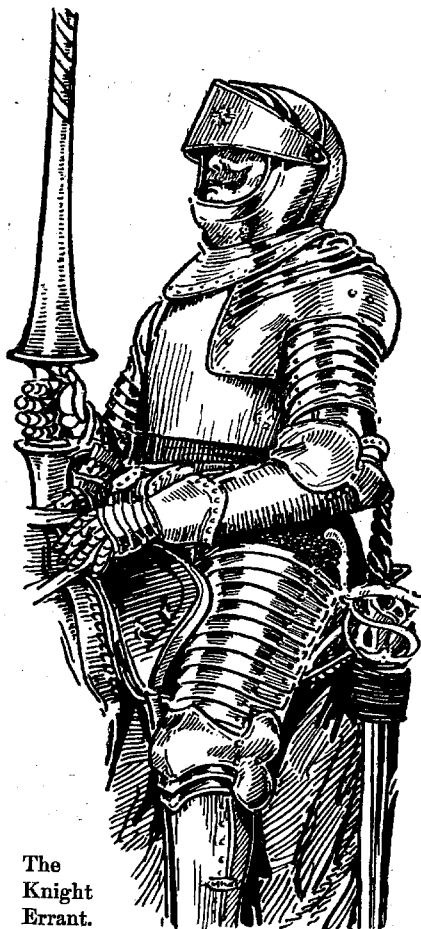
The Lone Scout lives in country villages and hamlets hidden in the wilds, in woods and lanes, in hills and dales.

Instead of jumping on a 'bus he has to rely on "shank's pony." There are no shops; so if he does not learn to make things for himself he must do without. But the Lone Scout is quite a different kind of chap to the "lone-clodhopper"—the clodhopper is merely a type of "waster" or "slacker." He's no good to himself or anyone else—let alone the British Empire.

Lonecraft teaches a boy above all things to be "fit"—fit for anything; he knows what to do in any emergency, having trained himself beforehand.

He knows how to keep healthy and strong by living a hardy outdoor life. He knows

how to put a smile on his face when things are looking blue, and, like the knights of King Arthur's Table, he "adventures himself" to help people in distress; that is, he understands simple first-aid for accidents, and knows it is his duty above all other things to

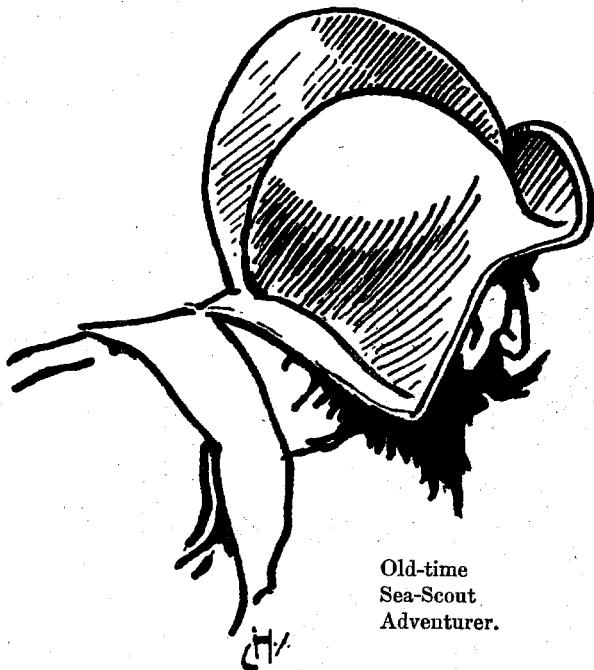


The
Knight
Errant.

OLD-TIME SCOUTS

be ready, and never to stand by and look on when there is any chance of "lending a hand."

Yet, strange as it seems, there are still a few dull-minded people who "can't see the good of scouting!" This is only because they won't take the trouble to see. We are linking up all the lonely boys in the scattered out-of-the-way hamlets of our own little island with those of Greater Britain. Far away in the wilds of our Overseas Dominions we have a number of Lone Scouts—in



Old-time
Sea-Scout
Adventurer.

Canada, New Zealand, Malta, Gibraltar, Australia, India, South Africa, Burmah, etc. In the United Kingdom we have Lone Scouts right up in the Orkney Islands and Outer Hebrides, and as far down as the Channel Islands, and a great many in Ireland.

Do you know what a scout should be? Here is a summary of the character of Captain Cook to be found at the conclusion of his "Voyages":—

"Captain James Cook possessed in an eminent degree all the qualifications requisite for his profession and great undertakings;

LONECRAFT

together with the amicable and worthy qualities of the best men.

"Cool and deliberate in judging; sagacious in determining; active in executing; steady and persevering in enterprising, with vigilance and unremitting caution; unsubdued by labour, difficulties and disappointments; fertile in expedients; never wanting presence of mind; always possessing himself, and a man full of sound understanding.

"Mild, just, but exact in discipline; he was a father to his people, who were attached to him from affection, and obedient from confidence.



CAPTAIN JAMES COOK

"His knowledge, his experience, his sagacity, rendered him so entirely master of his subject, that the greatest obstacles were surmounted, and the most dangerous navigations became easy, and almost safe, under his direction.

"By his benevolent and unabating attention to the welfare of the ship's company, he discovered and introduced a system for the preservation of the health of seamen in long voyages, which has proved wonderfully efficacious.

"The death of this eminent and valuable man was a loss to mankind in general."

You see from the foregoing what a scout should be. Try to live up to it. It is not so difficult as you might think.

Obey the Code of Honour and you will not go very far short of the everlasting example of scout-hood shown in the character of Captain James Cook.

"TO LIVE PURE, SPEAK TRUE, RIGHT WRONG, FOLLOW THE KING." This was the motto and by-word of such heroes of romance as Sir Bors, Sir Gawaine, Sir Tristram, Sir Lancelot, Sir Galahad, and all the trusty knights of the Round Table.

We now take it for our watchword. Remember it, for as a Lone Scout you are on your honour to live up to this great and ancient rallying-cry of old-time knight-hood.

Here is the Lone Scout law, which you solemnly promise to obey when you sign the enrolment sheet.

SCOUT LAW

THE LONE SCOUT CODE OF HONOUR

1. "SPEAK TRUE."

A Lone Scout's honour is to be trusted. He does not tell lies, because he knows that he is trusted on his honour not to do so.

2. "FOLLOW THE KING."

A Lone Scout is loyal to his scoutmaster (if attached to a troop), his home, and parents and country. To be loyal is to obey.

A Lone Scout obeys his parents, scout officers, and all those whom it is his duty to serve.

3. "RIGHT WRONG."

A Lone Scout does at least *one good turn each day*. He does not take payment for being helpful to others. He is prepared at any time to save life, help injured persons, and help at home. He is a friend to all and a brother to every other scout. Like the old knights, he is kind to all, especially women and children, old people, and the weak and helpless. He is kind to animals, does not allow a cat or a donkey or any other creature to be tortured if he can help it. He does not kill or hurt any living creature needlessly;

but tries to save and protect all harmless creatures :

"Take not away the life you cannot give,
For all things have an equal right to live."

4. "LIVE PURE." A Lone Scout is clean in body and thought. He stands for clean speech, clean habits, clean sport, and clean comrades.



Robinson Crusoe. The Loneliest of Lone Scouts.
(From an old print.)

LONECRAFT

He is reverent towards God. He has the courage to face danger in spite of fear. He never goes under. That is, he is never beaten. Jeers or threats do not move him. He is cheerful and smiles when things go wrong. He never grumbles or growls—even at the weather. He obeys all orders cheerfully and promptly. He is thrifty. He works faithfully, wastes nothing, and makes the best of his opportunities. He may take money for work, but must not take tips for helpfulness or good turns.

Remember then the rallying-cry :

"LIVE PURE, SPEAK TRUE, RIGHT WRONG, FOLLOW THE KING."

There is no such thing as a scout who smokes or swears.

If you do either you are not a scout. Smoking is silly.



INDIAN



WASTER.

It would be impossible for a Lone Scout (or any other scout) to practise scouting if he smoked. A Lone Scout is not such a fool as to smoke. It makes the heart feeble and with a weak heart how can you scout? The heart pumps your blood all over your body. If the heart does not do its work properly you cannot grow up to be healthy.

Smoking spoils the eyesight—and what is the use of a scout with bad eyesight? It also spoils his sense of smell, and smelling is very important in scouting.

Don't imagine that smoking is clever or manly—it only makes you look a silly little idiot. So don't do it.

The Red Indian, who gave us tobacco, only used it himself on few and ceremonial occasions.

THE WASTER—THE SCOUT

Look at the difference in the face of an Indian scout and that of a silly "waster." One is brave and strong, the other silly and brainless.

One you could trust to do what he said he would do, the other you could not rely upon in case of need. Make up your mind not to become like the waster, but rather to strive after the self-control, the calmness and scout-like composure of the North American Indian. Instead of idly mooning about train yourself in Lonecraft.

It is an honour to be trusted with an order whether from a scoutmaster or any other officer. It is a sign that your honour is to be trusted. Be proud that you are allowed to carry out an order.

The only cure for the "waster" is scouting. It makes him



The Thirsty Crow.

buck up. It gives him something to do which is not so easy as it looks. In carrying out orders—understand what you've got to do—and do it.

It's the little things that count—keep on keeping on—remember the thirsty crow.

Don't get angry.

Never let anyone see you're surprised.

Keep your mouth shut—don't let your jaw hang loose. Keep the muscles of your face in order. Don't let your mouth gape open as if you had forgotten to shut it. It is only the "waster" who cannot keep control of his own face.

A person who fidgets with one eyebrow or is always showing his feelings on his face has lost self-control.

He is the very man who would hesitate and not know what to do at the critical moment.

Don't talk. Do something. The more you occupy your fingers

LONECRAFT

the more skilful they become. The more you use the brain the more quickly you are able to understand.

Few words make the most impression on those who listen to your remarks at the council fire.

Say what you have to say clearly and slowly and then sit down.

A Lone Scout is not afraid of silence. He is used to being alone and does not think it "dull" when all is quiet and still. His mind is full of all sorts of ideas which he wants to carry out, so that he has plenty to think about.

Say "I will" and the job's half done.

An old scout never brags and jaws for the sake of showing off. He keeps quiet. That's how he picks up his information. When the tongue wags, wisdom lags.

Like Brer Rabbit, you should :

"Lay low, an' say nuffin'."

Don't speak unless you have something worth saying. If you're annoyed don't show it.

If you mean to do a good turn—start in now and do it. But in learning any craft don't be in a hurry. Make haste slowly. It's waiting does it.

In scouting it often happens that you have to sit and wait for hours or days until the time comes for what is to be done. It isn't when the time has come ; it isn't in the rush and bustle that a man shows power, skill, endurance, and self-control—

It's the waiting game.

So wait and see.

A war-whoop is good. Let out with a yell ! But don't sing low-down rubbish. It's silly—and not scoutlike.

Laugh !—go on laughing !

The court fools and jesters of whom we read in Shakespeare's plays were employed to help the digestion.

When you laugh, you exercise certain muscles which help to digest your food. The more you laugh, the more you exercise these muscles, the better you'll digest your food—so laugh !

Here is a very old but little-known motto :

"Sit ye merrie, and be ye wise, and do ye not no man despise."

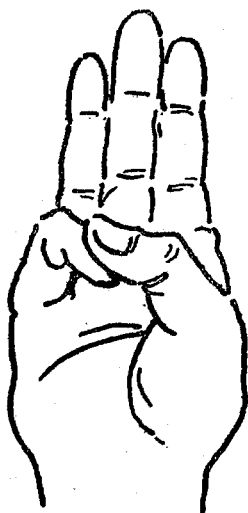
Lend a hand.

"A little help is worth a deal of pity."

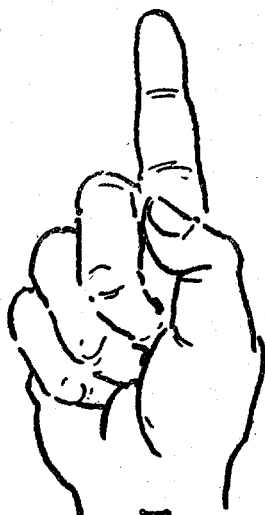
You know the legend of St. George and the Dragon ? Crush all that is evil. Let every Lone Scout lift up his voice against wrong, and once more may we hear the old British battle-cry :

"SAINT GEORGE FOR MERRIE ENGLAND !"

HOW TO BECOME A LONE SCOUT



I



II



POSITIONS I - - AND - -> II.

Lone Scout Salute.

Position I—The Scout Sign.

Position II—"I Stand Alone."

HOW TO BECOME A LONE SCOUT

The Lone Scout is now recognised by the Boy Scout Association (incorporated by Royal Charter), and the following notice is issued in the printed book of Regulations for 1913 :—

LONECRAFT

"Regulation No. 11 (Organisation).—LONE SCOUTS AND PATROLS.

"Where in a district it is impossible to obtain the services of a lady or gentleman to take charge of boys who wish to become scouts, the senior lad should apply to the 'Secretary,' at Headquarters, for permission to form a Lone Patrol.

"Individual boys who wish to be scouts should apply to the 'Secretary' at Headquarters, to be registered as Lone Scouts. The Secretary will then enrol the Patrol or Scout after receiving the approval of the Commissioner in whose district the Patrol or Scout is domiciled."

Address, The Secretary, Boy Scouts Headquarters, 116 Victoria Street, London, S.W.

Every Lone Scout writes a letter or post card each week to another Lone Scout.

In this way we have a world-wide "network" of correspondence from Lone Scout to Lone Scout. By this means (which besides giving pleasure often proves really useful and helpful) we are all linked up one with another. This is how we come to feel the bond of clanship. We are all lonely units in a great international brotherhood.

Having become a Lone Scout by getting yourself enrolled at Headquarters, set to work to find a spot where you may pitch your Lone Scout Camp.

Some neighbouring farmer may give you permission to use a corner of a meadow. If not the bottom of your own garden must serve as a camping ground. The idea is to live as much as possible out of doors, under a tent or hut (see p. 60, "Campcraft"). Choose and set up your totem pole (see "Totem Lore," p. 104). Practise fire-lighting, making smoke fires for signals, cooking your own "grub," knot-tying, woodwork; and you must know the Lone Scout Code of Honour. Always keep a good look-out. Sleep as often as possible out of doors.

As a Lone Scout you are always to be ready to help people in cases of accident (fire, drowning, etc.), and also to lend a helping hand at any time. If a farmer's ricks get afire *you* are the one who should "spot" it first and give the alarm. As a Lone Scout you must be ever on the look-out, and ready to prove that a scout knows what to do and how to do it in any emergency. Practise *before* the time arrives, so that when occasion comes you are ready to do what ought to be done without a mistake of any kind.

LONE PATROLS

HOW TO FORM A LONE PATROL

From three to ten village boys *unable* to join the nearest troop may form a Lone Patrol. The leader (generally the boy who formed the patrol) must write to the Boy Scout Headquarters, and should ask to be attached to the nearest troop as a Lone Patrol. Having formed the patrol and got it properly attached, the leader will read through the rules of the Lone Scouts (pp. 8-14), and each scout will stand to attention before a Council Fire at the salute and will repeat the following :

"On my honour I promise, before the members of the Patrol at the Council Fire, to obey the Code of Honour of the Lone Scouts."

The leader then chooses the Patrol Totem and the patrol will cut out and set up on a staff their totem animal (see pp. 106-7). In this case each boy of a patrol does not have a totem, but the patrol totem is carried by the totem bearer in front when the patrol is on the trail.

Each boy, however, is named at the Council Fire (see p. 108).

The next thing is to pitch a patrol camp (see "Campcraft"). Do all you can to keep up the honour of the patrol, and let people see that you are not merely playing at scouting, but are really trying to do some good to others and yourselves. Try to get your clergyman, or schoolmaster, or the squire, or anyone who would be likely to take an interest, but you must not go begging for money; if anyone is good enough to give you money for patrol funds you may take it, but as a rule Lone Scouts work for their money.

The Lone Patrols practise all the Lonecraftmanship given in this book, and they must hold themselves *always* ready to show Boy Scout troops across country, and be ready to give anyone full particulars at any moment as to : good camping ground, good water, fire stations, hydrants, doctors, nurses, hospitals, blacksmiths, food stores, bathing and swimming places, rivers, police stations, railway stations, etc. ; to help Troops of Scouts to pitch tents, and if possible to ask permission to pitch your tent near by, and to help them in every possible way, by fetching water, acting as guide, running messages by day or night, cooking, etc. Groups of village boys unable to join a troop and wishing to become scouts should form into Lone Patrols.

I am always pleased to hear from Lone Scouts and to give any advice if you remember to enclose one penny stamp for reply, and address Lonecraft Camp, Latimer, Chesham, Bucks.

LONECRAFT

LONE SCOUT ENROLMENT SHEET

MOTTO: "JOIN HANDS"

I wish to become a Lone Scout and cannot join a patrol or troop because.....

On my honour I promise: To obey the Lone Scout Code of Honour, and will do my best to: "LIVE PURE, SPEAK TRUE, RIGHT WRONG, FOLLOW THE KING."

Name Address

.....

Date

Indian name I am attached to the

..... Troop of B.P. Scouts.

The troop headquarters is at
and ismiles away.

I am writing a letter or post card *each week* to Lone Scout
..... His address is

I received permission from the Boy Scout Headquarters to become a Lone Scout (date):
.....

My Troop is under the command of Scoutmaster.....

His Address is

Scoutmaster's Signature:—
.....

(Warrant Scoutmaster.)

My Totem Sign is.....

Here is a sketch of it:—

(Sketch of my Totem.)

LONE PATROLS

LONE PATROL ENROLMENT SHEET

MOTTO : " JOIN HANDS "

We wish to form a Lone Patrol and cannot join a troop because

.....
We promise to obey the Lone Scout Code of Honour, and will do our best to " LIVE PURE, SPEAK TRUE, RIGHT WRONG, FOLLOW THE KING."

NAMES	ADDRESSES	DATE
1. Patrol leader		
2. Second.....		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		

We are attached to the troop of B.P. Scouts. The troop headquarters is at and is miles away.

This Troop is under the command of Scoutmaster.....

His Address is

Scoutmaster's Signature :—

.....
(Warrant Scoutmaster.)

We are writing a letter or post card *each week* to the following Lone Scouts :—

NAMES	ADDRESSES
1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	

LONECRAFT

Our Indian names (given to each at the Council Fire) are :—

1. (Patrol Leader.)
2. (Second.)
3. (Totem Bearer.)
4. (Keeper of the Council Fire.)
5.
6.
7.
8.
9.
10.

Our Patrol Totem is and was
made and set up by and is
carried in front when on the trail by Totem Bearer.....

We received permission from the Boy Scout Headquarters,
London, to form this patrol (date) :—

.....

Our Totem Signs are drawn here :—

(Each Member of the Patrol draws his Totem Sign in the space below.)

LONE SCOUT KIT

The Lone Scout wears the same dress as the Boy Scouts with the following slight alterations :—

Scarf—khaki and green.

Staff—rough ash with bark left on it, branded or notched with feet and inches.

Staff Streamers—of Totem Colours (see pp. 106-7).

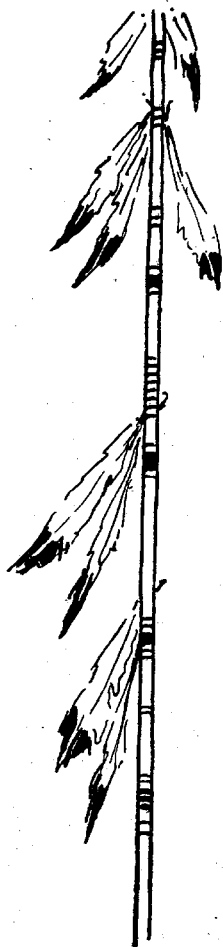
Lasso or lariat (rope) worn coiled in a ring under left armpit and over right shoulder. This is for throwing out to a drowning man, lowering people from burning building, etc.

A Lone Scout keeps himself clean and smart. Just because he is alone he does not get "slack" in any way; he has the honour of the brotherhood to keep up, and he does this even when no one is watching him.



Lone Scout in Full Kit.

LONECRAFT



INDIAN CHIEF'S
SPEAR WITH
EAGLE'S FEATHERS



LONE SCOUT'S
STAFF WITH
STAFF STREAMERS

THE NAMING OF THE WOOD FOLK

COUNCIL FIRE POW-WOW II

UNDER THE GREENWOOD TREE

WOODCRAFT: Habits and Lore of the Wood Folk ; Stalking ; Tracking ;
Insect Lore ; Archery ; Star Lore, etc.

“ Then the little Hiawatha
Learned of every bird its language,
Learned their names and all their secrets,
How they built their nests in Summer,
Where they hid themselves in Winter ; . . .
How the beavers built their lodges,
Where the squirrels hid their acorns,
How the reindeer ran so swiftly,
Why the rabbit was so timid,
Talked with them whene’er he met them,
Called them ‘ Hiawatha’s Brothers.’ ”

Song of Hiawatha.

WOODCRAFT

THE NAMING OF THE WOOD FOLK

THE squirrel told me all about it.

He told me of the Long-ago Time when the Wood Folk were all free and wild. That was before the invention of trains and wire-netting, when there were still Little Dwarf People in the grass, and Giants on the prowl.

In the Long-ago Time the Wood Folk had no names. So Hoo - hoo - ter - hoo the Owl called together a Great Council of the Wood

Folk. There was the Squirrel, the Fox, the Rabbit, the Hare, the Badger, the Mole, the Wolf, the Deer, the Frog and the Toad, and many others. The Birds were called upon to attend and the



LONECRAFT

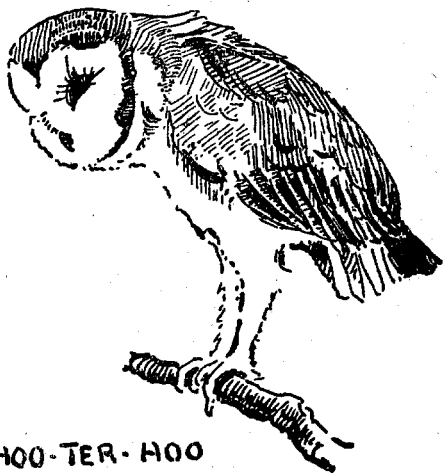
Dormouse had to be pinched and shaken by the Herald (who was a Peewit) to wake him up. When the moon rose all the Wood Folk took their seats round the Glowworm Council Fire. Then the members of the Council were picked out. Hoo-hoo-ter-hoo was Chief of the Council because of his wisdom and cunning. The Crane sat next to him, and then the Hedgehog. The Dormouse was chosen but he went fast asleep where he sat. The Water Rat and the Harvest Mouse took their places on the Council, as also did the Otter, the Long-eared Bat, the old Tortoise, and many



more. The Council having taken its place Hoo-hoo-ter-hoo the Owl opened the proceedings with a long-winded pow-wow, during which the Dormouse snored most rudely and the Peewit and the Magpie held an animated conversation till they were stopped by the Rabbit. "In conclusion," said the Owl, "I will only add that—hoo-hoo-ter-hoo—we have assembled together—hoo-ter-hoo—for the great naming ceremony." (Loud cheers, chirps and howls, and snoring from the Dormouse.) "Every animal shall come up before the Glowworm Council Fire to receive his

WOOD LORE

name ('squeak, squeak'), and the members of the Council of the Woods will now proceed to write out upon the Birch Bark Strip the said names of the aforesaid Folk of the Woods." ("Order, order," cries of "peewit," and "queak, queak" from the Harvest Mouse.) When it was all over the Dormouse woke up and wanted to know all about it—for he had not heard a single word. Having told him, they gave him his name, and he fell fast asleep during the ceremony and forgot what it was—and to this day (should you ask him) you will find he cannot for the life of him remember.



HOO-HOO-TER-HOO

THE BARN OWL

So it came to pass in the Long-ago Time that the Wood Folk received before the Glowworm Council Fire their names, some of which you will find given in the following pages about their habits and wisdom.

HABITS AND LORE OF THE WOOD FOLK

"SHADOW TAIL" THE SQUIRREL.

"Shadow Tail" is a nimble fellow. He can give a flying leap from branch to branch and then hide behind a bough. By this trick he gives the slip to his enemy, the hawk. He keeps on keeping on slipping from branch to branch and then hiding behind the large boughs, so that the hawk gets tired out. He can make the most wonderfully daring leaps from tree to tree, and appears to have a way of altering his direction by means of his bushy tail, which he uses as a rudder.

The teeth of a young "Shadow Tail" are nearly white, but when old they are a light yellow. His uniform is of reddish-brown fur, which is white underneath—it is almost the colour of the inside of a rotten tree-stump, where he lies invisible. He has all sorts of holes and corners, secret hiding-places, where he lays up stores

LONECRAFT

for winter use, just as explorers hide provisions in what they call a "cache."

You see he has a memory. He does not forget the chestnut cupboard, the hazel cupboard, the acorn cupboard, or the beech-nut cupboard, and many others. He wakes up now and then in the winter and visits first one and then another—scraping the snow away with his little hands and carrying off a good meal to his snug little "camp," which is generally in the hollow of some trunk. In the spring he and his wife build themselves a nest among the branches. They are very busy building their summer wigwam. They carry moss, leaves, and fibres in their mouths.

It is like a bird's nest, only bigger, round and roofed in. The inside is lined with soft, feathery moss. Sometimes he may be seen sitting bolt upright rubbing off the hard outside of a brown fir cone held between his forepaws like a monkey. Like a Lone Scout he is always on the alert. If he hears the slightest sound he is off in a jiffy or slips round the other side of the branch and vanishes. This is how he spends the warm summer months.

Then comes Turning-in Time. When the winds get cold he finds himself a cosy "camping" place in the hole of some old tree-trunk and coils himself up to sleep.

Gamekeepers and "fool-boys" sometimes kill "Shadow Tail" because they have no knowledge of the Lore of the Wood Folk. Every Lone Scout is a friend of our friend "Shadow Tail," and delights to watch his clever, nimble ways. "Live and let live," is the motto of the woodcraftsman.

(The name is from Greek words which mean "a shadow, a tail.")

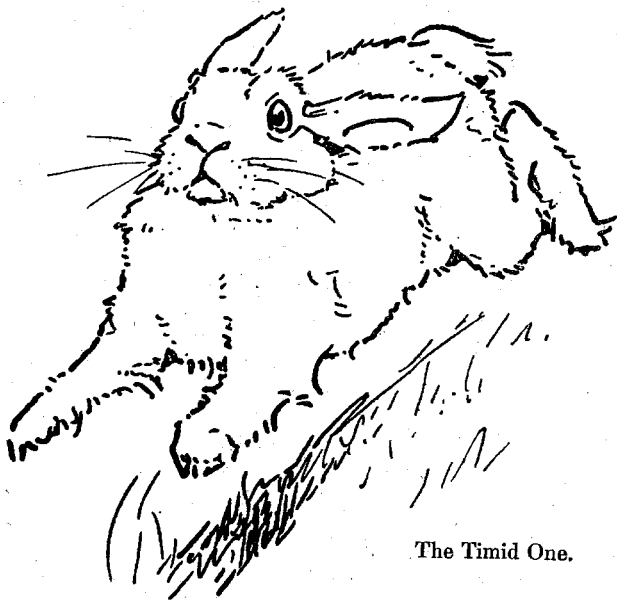
"DIGS-IN-THE-GROUND" THE RABBIT.

Every scout knows "Digs-in-the-ground," with his cotton-wool-tuft-of-a-tail. The holes he makes in the ground are tunnels or burrows. A lot of rabbits form what is called a warren. They cannot be called Lone Scouts. They live in colonies; often in swarms which overrun the land, and flourish in spite of foxes, stoats, and weasels. Being much the colour of the earth they are not very visible, except for the white dab of a tail. This is their danger signal. All the bunnies may be quietly grubbing, but as soon as they see the white signal on the fly they take the alarm and scamper after it helter-skelter to their safe retreat in underground homes. If they had never learnt the art of undermining and making themselves secure in hidden secret passages (such as we find in old Norman castles) the race of rabbits would have been extinct long ago. They survive only because they have

THE WOOD FOLK

shown themselves clever enough to elude birds of prey and all other enemies.

The Hare was called "The Doubler," because when he runs home to his seat in the grass he is very frightened of making a path leading straight to his resting-place; so he runs past it in a slanting direction, then he turns or doubles on his track, and comes about half-way back. Then he makes a big leap and springs on one side off the track and so scampers home. By this clever dodge he leaves a break that no one may be led to discover his retreat.



The Timid One.

The nook in the grass which he makes his home is called a form. There he crouches by day and comes out to feed mostly at night. His Latin name means "The Timid One."

The Red Deer was called "Springy-Legs," because he dances over the bracken and the heather as if his slender legs had coils of springy wire inside them instead of bone. The print of his hoof is a beautiful Gothic arch. During the greater part of the year the general colour of the woods and fells is a red russet. The ruddy beech leaves which hang all the winter, the russet oak leaves, and the tawny bracken, make it almost impossible to see the Red Deer till the leader comes up on a rise to look around, and shows his ant-

LONECRAFT

lers against the sky. He gives a note of warning—a curious kind of cough, a sort of bark. Then for a moment you may see them drift over the brow of a hill like a dancing forest of bare branches. Before they produce their young they wait till the new bracken is up sufficiently high to make a good hiding-place for their nursery. In some places in England the Red Deer are the genuine wild inhabitants of the country, as upon Exmoor and the Quantocks. A scratch from a stag's horn is dangerous, and causes blood poisoning.

The Stoat was named "Roll-in-the-Snow" because in winter his dark coat becomes sprinkled with white, and in northern countries becomes quite white, except the tip of his tail which remains black. Stoat-skin when taken in winter is called ermine. The skins are sewn together and made into robes. The little black tips which you see on these fur robes are the tails. Roll-in-the-Snow creeps over the white world of winter almost unseen, except for the "black spot" which comes as a terrible warning to hare or to rabbit. He stalks his prey and then seizes it at the back of the head, and his sharp teeth penetrate the brain. He is so clever that he can creep up to a sitting pheasant, steal away a couple of eggs and roll them off for his breakfast. He lives in a hole under a root or in some old stump, and he will bring home young birds as well as eggs to feed a family of six or seven young ones.

The Weasel was called "The Ratter," and a very smart ratter he is. He will clear a barn or a stack of rats as well as the Pied Piper, and like him he wears a parti-coloured coat—dark above and white underneath. In shape he is much like a stoat, but smaller. He has no need to see his prey. He smells them out and hunts by following the scent. He kills the mole and takes up his own quarters in the underground home, where he fills his larder with moles, rats and mice.

The Badger was called "Softy-Coat" because of the soft, springy hair of its coat and its bushy tail. It has a very sharp snout, very strong jaws and a fierce bite, but it feeds chiefly on roots and fruits, with sometimes a young rabbit. It digs a deep burrow, where it sleeps all day on a bed of soft grass, and comes out to forage and scout about at night. Like a scout he wears a *badge*—the white mark on his forehead, which gives him his name.

The Otter was called "The Snatcher-of-Fish." He swims underwater like a fish, chiefly by wagging his tail. When he catches a fish he bites a bit out at the back of the head and then goes for another. He lives entirely on fish.

The Hedgehog was called "Prickly-Ball." When it rolls itself up the tightness of the skin makes the spines to stick upright, and neither dog nor fox can tackle it. By rolling over among dead

THE WOOD FOLK

leaves it becomes its own pitchfork and collects sufficient to make a nest to sleep in. It is said to roll itself over snakes as a way of killing them. This sort of armour may be recommended to travellers who go exploring the jungle in snakey countries!

The Bat was called "Flitter-Mouse." He is the only quadruped that flies. The Flying Squirrel only leaps. If pigs had wings they would *not* be able to fly. Their front legs would not be long enough or strong enough to beat the air even if provided with sails. In this man also fails where the mouse succeeds.

The Adder or Viper was called "Poison-Fang" because he is the only poisonous snake which lives in England. You can tell it by the V-shaped mark on its head and the waving line down its back. It is dark brown in colour.

There are a good many common mistakes about the Wood Folk.

The so-called Blindworm is neither blind nor a worm. He is not a snake, as many people think, but is really a lizard.

The Glowworm is not a worm but a beetle; and "deaf as an adder" is a well-known saying. But the adder is not deaf and can hear very well.

Many people think that the toad spits poison and that it destroys plants, while thousands believe that it can live shut up without food for hundreds of years. These things are fables.

Thousands of years ago the Greeks said the mole couldn't see, but we have since found that he can see a very little. The young mole is born with eyes, but these do not grow like the other part of the body because he lives underground in the dark. So you see a grown-up mole has eyes, but they are all but useless and are hidden by fur. He finds his food by his wonderful sense of smell. He would have been able to see if he had always used his eyes, instead of taking to an underground life. It is just the same with us. There are heaps of things we don't see because we don't use our eyes. We must *learn* to see.

The mole feeds upon earth-worms, caterpillars, and the "crane-fly" or "daddy-longlegs." The farmer grumbles because blight, flies, and worms get at his crops and then deliberately sets a man to catch and kill his very best friend—the mole. The mole destroys a vast number of the grubs of the crane-fly. These grubs are among the farmer's worst enemies. So be a "brother" to the mole. He's not so black as he is painted.

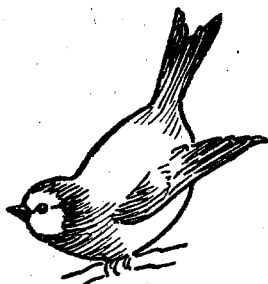
The common Newt or Eft is thought by many people to be poisonous, and is often killed for that reason. It is really quite harmless. Like the frog, it is first a tadpole, but it does not lose its tail. Mother Newt lays her eggs on a long blade of grass or sedge, and this she actually ties into a knot to secure safety for

LONECRAFT

the eggs. Considering that the newt is skilled in knotcraft she must win the respect of all scouts.

BIRDCRAFT

"Tiuu tiuu tiuu tiuu—Spe tiuu zqua—Tio tio tio tio tio tio tio tix—Qutio qutio qutio qutio—Zquo zquo zquo zquo—tzu tzu tzu tzu tzu tzu tzi. Quorror tiu zqua pipiquisi—Zozozozozozozozozozozo—Zirrhadng! etc., etc."



BLUE TIT.

That is how a well-known naturalist tries to express the wild melody of the nightingale.

In camp I have sometimes been awake in the night-time and have sat up in my sleeping-sack to hear him. This is the scout's orchestra. No band could produce such wild and joyful music—so you see the hardy life of the backwoodsman is full of

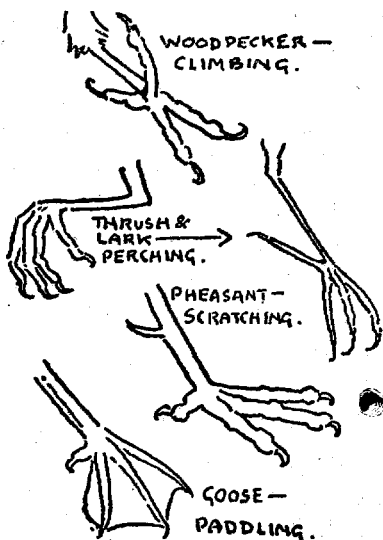
song and melody, although he is away in the wilds all alone, on his own.

Did you ever meet a farmer who did not grumble and growl about the Bird Folk?

If the birds were to hold a council meeting and decide that as men had dealt so badly with them they would "take to their wings" and "hook it" never to return, nine out of every ten farmers would be ruined in two years. The reason why farmers are always at enmity with the birds is because they know nothing, or next to nothing, about the good they do.

Swallows live entirely on insects. So do sand-martins, house-martins, and swifts. Flycatchers, nightjars, owls, and hawks do not eat seeds at all, but help the farmer by eating insects and vermin.

So be a "brother" to the birds. Besides being so useful they have a vast knowledge of woodcraft



BIRDCRAFT

and weather lore, and the one and only way to learn these things is to make friends of the wild Wood Folk.

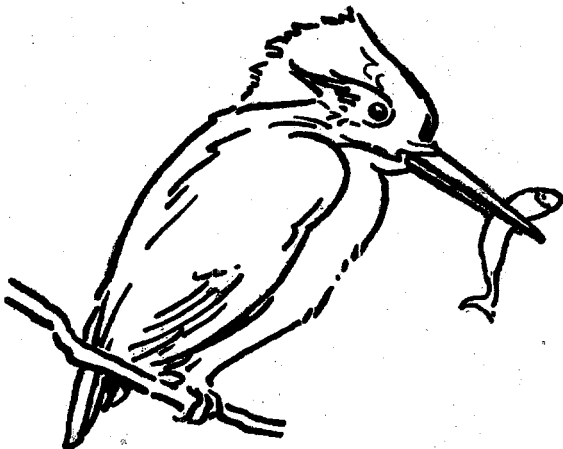
Birds sing when they are happy and cry out when they are alarmed or frightened. It is a good way to try to imitate bird songs in words. Scribble down in a notebook what you think the bird song sounds most like. You can imagine the Thrush says, "cherry-tree, cherry-tree, cherry-tree," three times. Then come some other notes and he sings, "hurry-up, hurry-up—go-it, go-it."

The Chiff-chaff calls, "chiff-chaff, chiff-chaff" quite clearly, and every scout can imitate the cuckoo and the rolling R's of the wood-pigeon's cry, "coo-roo, -r-oo."

You can't learn the calls of wild animals from a book. You must go and listen and imitate from nature. Try to imitate everything. Try to get the hoarse "caw-core" of the rooks. I found it possible to get a young rook to follow overhead for quite a long way by imitating its call, which it answered every time. Another good way is to try to imitate the whistling notes by whistling; this wants a lot of practising, but it is well worth the trouble—and a scout who cannot make the calls of wild things—well, is he a scout?

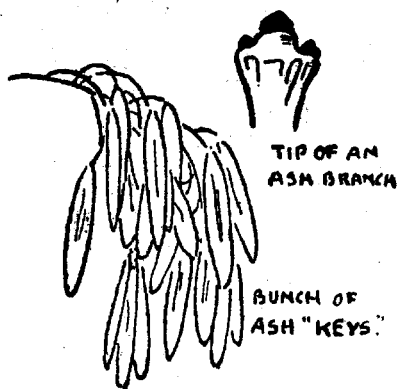
Get a book on birds and go out and find out all about them.

You have heard how the Wood Folk got their names in the Long-ago Time. After the naming of the animals came the birds. Here are some of the names which were entered upon the



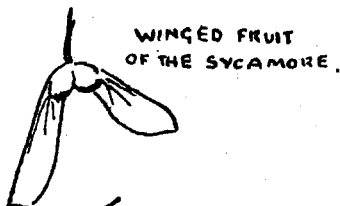
The "King-of-Fishers."

LONECRAFT

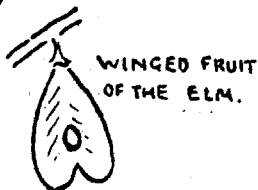


TIP OF AN
ASH BRANCH

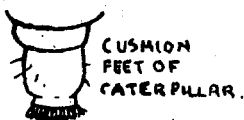
BUNCH OF
ASH "KEYS."



WINGED FRUIT
OF THE SYCAMORE.



WINGED FRUIT
OF THE ELM.



CUSHION
FEET OF
CATERPILLAR.



COCKTAIL
BEETLE

Birch Bark Strip of the Wood Folk :—

The Wren was called "The Cave-dweller" because its nest is built in any convenient cranny : such as an ivy-covered hole in a tree. (The Greek name means "a creeper into caves.")

The "King-of-fishers" was the name of the Kingfisher, and "Windhover" was the Kestrel. The Swift was named "Jack-the-screamer," and the Sand-martin was called "The Twitterer." Then came "Wags-his-tail," and "The Catcher-of-flies" (whose Latin name means "a fly, I take"); "Too-much-tongue" was the Jay and "Jark-jark" the Jackdaw. "Berry-hunter" the Hawfinch (whose Greek name means "a berry, I take"), and "Tap-tap" was the name of the Woodpecker, from the tapping sound of his beak when insect-hunting on the bark of trees. "The Eater-of-ants" was given to Wryneck and "Upsided" was the name of the Peewit.

PLANT LORE

Every scout should know a certain amount of plant lore. Broom is the campers' sweeping-brush; and the Greek name for it means "a shrub to sweep with"; the gooseberry is the gorseberry, because the Celtic or ancient British name for gorse means "all prickles." "Strength" is the Greek name for the Hawthorn, because of the hardness of the wood.

PLANT LORE

The Sambuke was a Grecian musical instrument made of elder, and the Latin name for Elder is *Sambucus*.

You know the plant called Scabious, with its purply-blue blossoms; the name is from *scabies*, Latin for leprosy, which this plant was thought to cure.

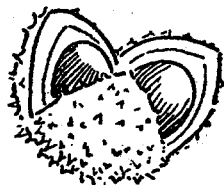
"To thirst" is the meaning of the Greek name for the Teasel, because of the water and dew which it holds in its upper leaves. Our word Dandelion is from the French *Dent-de-lion*, meaning "tooth of a lion," because of the shape of the "toothed" leaves.



SPRUCE
FIR
CONE



LARCH
CONE



HORSE CHESTNUT



← HORSE
SHOE
MARK

The Greek name means "to change," because it is such a good blood tonic.

The Greek name for the Burdock means "a bear," because of its rough, hairy-coated burrs.

"A cold" is the Greek name for the Coltsfoot, because the plant is a remedy for colds.

"To cleanse" is the Grecian name for Heather, from its use as a broom. The Latin name for the Ash means "to split," because it is easily split.

"The eyebrow" is the Greek name for the Bee-orchid; the used it to blacken the eyebrow.

LONECRAFT

"A dart" is the Greek for Monkshood, because darts were smeared with its poison.

The absorbent leaves of the Ragged Robin were used for wick, and the Greek name for this plant means "a lamp."

The sharp edge of the Sedge will cut like a knife, so the Greeks named it "to cut."

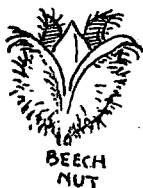
If you dig up a piece of the root of Solomon's Seal you will find large scars like seals on it. These are the places where the stems have grown year after year. "Many knees" is the meaning of the Greek name because of these joints.

The white froth formed on some plants and grasses known as "cuckoo-spit" is nothing to do with the cuckoo, but is the larva of an insect called the cicada.

"Acid" is the Greek word for Wood Sorrel, because of the acid juice of the leaves.

I can only give a very little bit of Plant Lore, because it would be possible to go on and on, giving volume after volume of interesting things about plants. Every Lone Scout should try to get hold of good books about plants and go out and compare the books

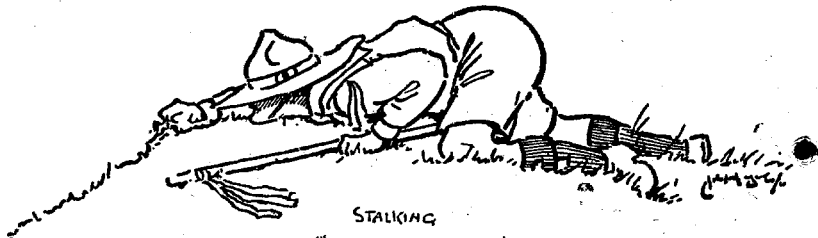
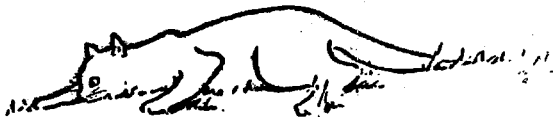
with nature—this method alone can teach the knowledge of plant lore, which every scout must learn.



BEECH
NUT

STALKING

The only way to learn stalking is to *copy the animals*. Watch



STALKING
"COPY THE CAT"

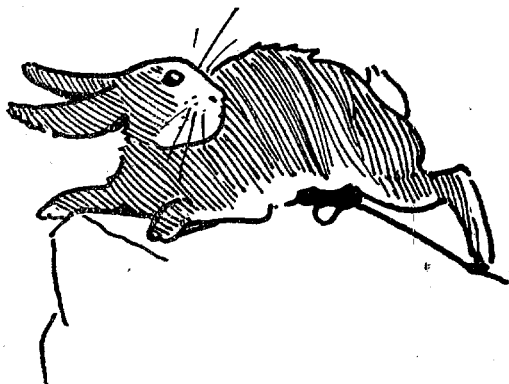
a cat stalking a rabbit. See what positions it gets into and then go and do it yourself.

STALKING



LONECRAFT

It often happens that while a scout is stalking in one direction he hears a sound behind him. It may be another scout stalking



him. Few people would think there was a right and a wrong way of looking back! But there is. The right way is to keep the body in the same direction and position and to turn the head only. The wrong way is to turn the whole body round. This mistake is often made by a tenderfoot.

When you have got into a position in stalking and you think you are being watched *don't move*.

By keeping perfectly still and motionless it is quite possible to pass yourself off as a stone or tree-stump, or not to be noticed at all.

"Keep still" should be the watchword for every scout when he thinks he is observed while stalking.



HOW TO LOOK BACK.

STALKING.

TREE-SCOUTING



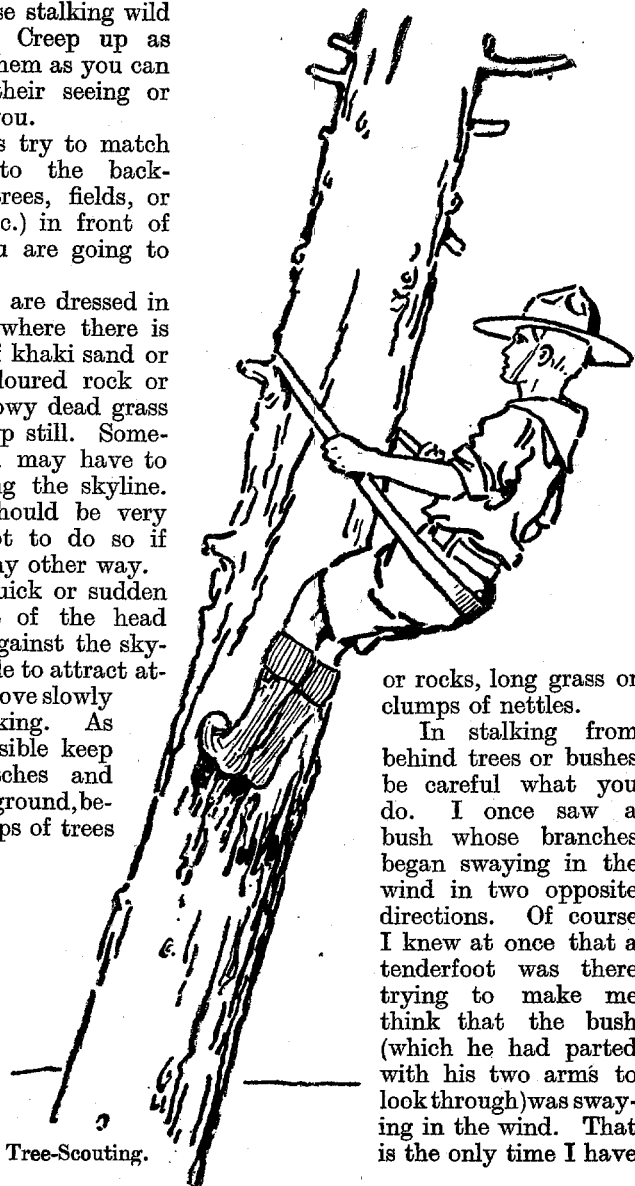
LONECRAFT

Practise stalking wild animals. Creep up as close to them as you can without their seeing or smelling you.

Always try to match yourself to the background (trees, fields, or houses, etc.) in front of which you are going to stalk.

If you are dressed in khaki go where there is a patch of khaki sand or a light-coloured rock or some yellowy dead grass—and keep still. Sometimes you may have to creep along the skyline. But you should be very careful not to do so if there is any other way.

Any quick or sudden movement of the head or body against the skyline is liable to attract attention. Move slowly when stalking. As far as possible keep along ditches and low-lying ground, behind clumps of trees



or rocks, long grass or clumps of nettles.

In stalking from behind trees or bushes be careful what you do. I once saw a bush whose branches began swaying in the wind in two opposite directions. Of course I knew at once that a tenderfoot was there trying to make me think that the bush (which he had parted with his two arms to look through) was swaying in the wind. That is the only time I have

TREE-SCOUTING



The monkey is a very fine Tree-Scout, and every Lone Scout should practise Tree-Scouting.

LONECRAFT

seen a tree blow two ways at once! So never *look through* a thick bush by parting the branches. The correct way is to lie flat on the stomach and peer through the stems or round the side of the trunk.



**PAWNEE
INDIAN
SCOUT
STALKING.**

You must be just as careful at night as in the day. Don't walk against the skyline, because an enemy can see you outlined like a moving black figure against the stars. Keep in the dark hollows and dells in the ground or among clumps of dark bushes.

I once saw a scout do a bit of bold acting. He wanted to get across an open field where there was no cover. He knew we were hiding and watching that part of the

country. Presently an age-bent figure in a battered hat and crumpled-looking coat and carrying two or three huge branches across the shoulder, a stick in the hand, came trudging slowly from the dark woods across the open field. It was about the time when the woodmen go home. We took no more notice. That boy took us all in. He had turned his coat inside out and had

crumpled up his scout hat and put it on his head in a slouching way to cast a deep shadow over his face. Then he had got some large branches, such as the woodmen often bring home of an evening and had been clever enough to wait till it was time for the men to leave work. This bit of bold scoutcraft required also a good bit of acting, for he looked the part and had got the "clodhopper" walk exactly.



**HOW HE
LOOKS FROM
A DISTANCE.**

Remember to walk quietly. A scout always walks silently and lightly, on the ball of the foot, avoiding dead twigs and leaves or stones, which are liable to crackle or clink.

THE BOOK OF THE TRAIL

You should study the habits of wild animals and birds by stalking them and observing what they do.

A man who has never done any stalking cannot properly use his eyes, his ears, or his nose. By practising stalking and by becoming good at it you develop your eyesight, your hearing, and your sense of smell—all three very important things to the scout.

The Indians of America have a very good method of listening when stalking: the mouth is opened wide. This tightens the drum of the ear, and you can hear better.

The Pawnee Indian scouts disguise themselves when scouting for any sign of the enemy by dressing in wolf skins. Another way which is used by Lone Scouts is to tie a string round the head with a lot of grass sticking up, and also a lot hanging down over the face. This is a very good way of making yourself look like a clump of grass, and you can see through the grassy fringe perfectly.

Every Indian brave who joined a war-party knew that he was risking his life—but the scout who was chosen to lead the party on the war-path knew that he was risking his reputation as well as his life.

You may be called upon to show a patrol or troop of scouts across country. In doing this remember you are risking your reputation as a scout. Therefore you must keep yourself fit as a Lone Scout by practising stalking and scouting *before* the time comes—then you will be able to show that you know something about your work when you receive an order of that kind.

THE BOOK OF THE TRAIL

TRACKING

Can you read ?

Yes, of course. You can read any ordinary print. But print existed long before the invention of what *we* call "printing." One of the oldest books is the "Book of the Trail." Its pages are always open. Everywhere in every country. Old as it is the printing is always new, always interesting *to those who can read it*. It is written in picture-writing and requires skill to decipher. It has all the interest of a puzzle, the meaning of which you have to find out for yourself.

Can you tell from a scratch in the mud and the fluff of a feather what sort of a woodland tragedy it was that took place at your feet ?

LONECRAFT

The Indian can. The Lone Scout can also, because he takes his staff and goes off alone into the woods to watch and wait and listen.

The animals are much cleverer than we at this kind of reading, because we have neglected to do it. Snow is the best "paper" on which the "print" of the Book of the Trail is impressed. When winter is over the land and snow on the ground take yourself off with your sketch-book and sharp eyes in your head and make careful records of the tracks and habits of animals and birds. You must make mental notes and calculations as well as pencil notes. You must use your knowledge of nature and woodcraft and bring to your aid the art of deduction for deciphering the riddle of the snow. This is a matter of reasoning, by asking yourself: How? Why? When and by whom? For it is not enough merely to *see* the print. You must translate it into meaning. We all do this (without knowing it) when we read printed books. But to translate a track is more difficult, because it requires a wide knowledge of nature, which can only be got by steady practice.

You have feet and inches notched or branded on your staff so that in tracking you may measure the tracks and the length of the stride. It is quite possible (if you only take the trouble to practise) to *feel* tracks by night either with your hands or with your *bare feet*.

To the real scout (that is, the scout who takes the thing seriously, as all scouts should) tracking becomes a habit. The eyes of the trained scout give a steady glance on the ground before him and he notes in his mind all that he sees, and makes use of the knowledge to read more clearly the Book of the Trail, which to many is quite unreadable.

Note:—All Tracks pointing to the right.

The dotted lines show where the man looked back over his right shoulder on hearing the motor.

TRACKING



SHEEP



BOOTED
FOOT



SQUIRREL.



CAT



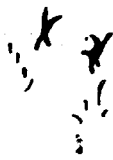
HAWK



DEER



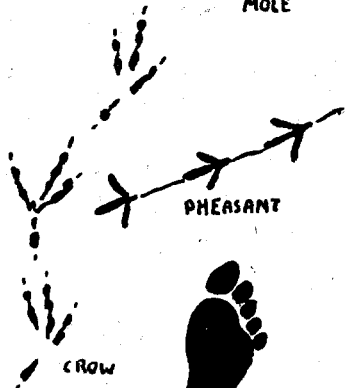
MOLE



TOAD.



DOG



CROW



YOUNG RAT,



OLD RAT



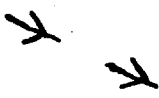
COTTONTAIL
RABBIT.



MAN.
BARE FOOT



MOUSE.



WATER MEN



PARTRIDGE

LONECRAFT

You must be careful to notice whether the track or "Sign" you find is old or new. If it is old it will be blurred or overtracked or entirely rubbed out in places, by passing traffic or by bad weather. In finding an old track, "put your mind back" and try to remember when was the last rainfall, if the track looks as if it had been rubbed out by rain.

Everyone's thumb mark is different.

So with footprints; everyone leaves a slightly different track. You must be able to see this difference, so that you can pick out the track of one man from that of another. This can be done by the size of his foot, length of stride, shape of boot or shoe, nails, rubber-heels, nails missing, toe and heel tips, whether he walks on the inside or outside of his foot, or on his heel, or evenly all over his heel and sole. From the tread you must learn to tell if he was a town or country man; if he was tall or short (by the length of stride), if he was heavy or light (by the depth of the imprint); if he was a soldier or not (by the regular or irregular trail he leaves); if he was walking or running (a running man only leaves the imprint of his toes, which are usually deeply cut into the ground).



By measuring from his right to his left foot you can guess the width of his waist and so determine the height, size, and weight.

An old man takes short steps and often taps his stick down at each step, whereas a strong and younger man only puts his stick to the ground with his left foot. Some men swing the stick up so that you will find the imprint opposite every other left foot. By the size of the hole made by the ferrule you can tell whether it was an umbrella or a stick. If he was smoking it is likely you will come upon matches; if you find them in a group thrown down in a sheltered spot you will know there was a wind and you will put that down. If there is no wind when you find the track "put your mind back" and recall the time of the last wind. If it lasted two hours, say, from 10 a.m. to 12 a.m., you will know that your man passed between these hours, and you will put that down also in your notebook. A man carrying a heavy weight makes deep heel tracks. A man with a weight on one shoulder (say, left) makes a deeper track with the left foot. The track of a blind man will wander from side to side and will be accompanied by a lot of stick tracks and long scratches where he went tap-tap-tapping with his stick; very often the track of a small dog will be overprinted by the blind man's tracks and his stick. From which

WEATHER WISDOM

you will gather that he was led by a dog which was probably on a lead.

"SIGN"

Here you come upon the ashes of a fire. You notice there is no white ash and you remember that it has not rained for a long time, say, six weeks. All the light ash has been blown away, leaving only the black charcoal. This fire you calculate has been out for weeks. If a fire is fresh there will be white ash. In an old standing fire only the black charcoal remains. If the fire has been a very big one, and if round it you see bits of greasy newspaper and scraps of orange peel or a broken gingerbeer bottle, you may be quite sure it was *not* a scout's fire. A scout never makes a big fire; he leaves the ground as he found it, and clears up all odds and ends, burning all papers and peel, and what will not burn he buries. Therefore you put that fire down to some trippers. You would not put it down to a tramp, because tramps do not drink gingerbeer and seldom eat oranges.

There are many such things in the way of "sign" which every scout must look out for.

"Keep your wits about you" is a good motto for the tracker. A little sign (such as a broken match-box) may have a big meaning—if you can read it. But you can't learn from a book only. Go out and practise in the open.

WEATHER WISDOM

Look out for rain when: the scarlet pimpernel closes, fish swim near the surface, trout leap high, a slack rope tightens, a large circle is seen round the moon, bats squeak on the wing, rainbows are seen in the morning, spiders strengthen their webs, the convolvulus closes its petals, the moon rises large and red, stars twinkle, sheep turn their tails to the wind, rabbits feeding in numbers on a sunny afternoon (look out for wet night). Look out for rain when you see: low clouds swiftly moving; smoke beating downwards; sun red in the morning, pale yellow or greenish sunset.

Look out for fine weather when you see: birds flying high, spider-webs on hedges and stubble fields, each web covered with dewdrops (sure sign of *fine and hot weather* on a misty morning when it is difficult to know if it will rain or not).

"When the dew is on the grass
Rain will never come to pass."

A heavy morning fog generally means a clear day. South wind brings heat. East wind brings clear, bright, and cool weather.

LONECRAFT

You must learn to understand cloud-signs: Hard-edged clouds mean wind, jagged clouds mean strong wind. South-west wind brings rain. North wind brings cold. A clear *red sky* (not clouds) at night means fine day coming.

"When the grass is dry at night
Look for rain before the light."

Cobwebs across the road, from hedge to hedge or tree to tree, are a sign of fine weather coming.

Every Lone Scout must make himself a Storm-glass. All you want is a glass jam-jar and an oil-flask. Fill the jam-jar three parts full of water and after cleaning flask put it neck downwards into the jar. The finer the weather is going to be the higher the water will be in the flask.

The way to find which way the wind is blowing is to suck your finger, wet it all round and hold it upright so as to let the wind blow over it. The cold side of it will show you which way the wind is.

Another way is to throw up little bits of dry grass.

In the morning face the sun, spread out your arms straight from the body. Before you is the east; behind you is the west; to your right is the south; the left hand is the north.

Grass turns with the sun.

BETTER LORE

(By E. Geo. Elliman.)

Every scout has opportunities for insect study; the country scout has, of course, the advantage in this respect, but even in the big cities there is a certain amount of insect life to be found, if looked for in the warehouse, the cellar, the small back garden, parks, and other open spaces. The beetle-hunter, at all events, may discover a good variety of specimens in such situations. The collecting of beetles can also be carried on all through the year. In the late autumn a large number of species seek various sheltered spots in which to pass the winter months; moss, dead leaves, grass tufts, loose bark on decaying trees, the bottoms of haystacks, etc., are all made use of for this purpose. The first named of these is best searched in the following manner: look out specially for isolated patches of moss, not that growing in large masses in woods; pack it into a bag, and tie the top securely,

BEETLE LORE

then examine carefully at home by pulling it to pieces over a piece of white paper, in a good light. The dead leaves may be dealt with in a similar manner, but in this case it is best to tie a sieve with good-sized mesh at the top of bag, and shake the leaves in it; a better proportion of beetles to rubbish is in that way assured. When working bark on trees, the pieces must be carefully removed; look the bark well over on the inner side, and also examine the trunk of the tree which was covered by the bark. Besides the hibernating species there are regularly bark-frequenting species, which may be met with all the year round. Grass tufts need only be pulled to pieces over paper.

In the spring and early summer months, many beetles, often rare ones, will be found running on roads, pavements, etc., and floating on puddles and ponds, where they have dropped during flight. The most successful method of collecting in summer is to get a net made of stout calico, and use this by sweeping it to and fro among the herbage growing at the sides of lanes, streams, woods, hill-sides, etc., examining the net at frequent intervals; the more uncultivated the locality, the better for this method of collecting. During the summer and autumn months the carcasses of small animals, such as rabbits, mice and small birds, will yield a good harvest of beetles, as also will decaying fungus, especially that growing about old stumps or decaying trees. Search should also be made under stones, in ants' nests, and the nests of many birds, especially the starling and woodpecker.

For bringing home the larger beetles use a bottle with fairly wide mouth, partly filled with young laurel leaves or shoots cut small and bruised, which quickly kills the specimens, and relaxes them, within about twenty-four hours, so that they can be easily set; for the small kinds little corked glass tubes, or bottles of quarter-ounce to half-ounce size should be used, and the specimens brought back alive in them; these may be killed by shaking them out into a cup of boiling water. Next place them in a tin on slightly wetted blotting-paper; after about a day they will be in the right condition for setting.

SETTING AND ARRANGING SPECIMENS

For setting the captures all that is required will be some fairly stout white Bristol cardboard of good quality, a couple of needles set in small corks, and for the very small species, a magnifying hand-glass, some gum tragacanth powder, obtainable at any chemist's, and which, mixed with water, will form the necessary gum for fixing specimens on cork; just smear a small quantity of this gum on the card, lay the specimen on, set out the legs and feelers

LONECRAFT

(antennæ) by means of the needles, and set aside to dry. In arranging specimens in box or cabinet each specimen should be set out separately and a fine pin be fixed through the card, so that the mounted insect and card will stand an inch or so away from the corked bottom of cabinet or box, and a good supply of pieces of Naphthalene should be fixed up in the collection. The hunt for some particular beetle is most interesting and pleasurable; many beetles among the plant-feeding ones are to be found only upon some special plant, shrub, or tree, in such cases it is waste of time to hunt anywhere except where the special food of the insect is to be found. Then the time of year for the perfect insect to be about should if possible be ascertained, and if unknown a visit should be made to the likely spot at intervals during the open weather of the year; a systematic search like this will more often than not be successful.

The number of beetles to be met with in any one district will vary according to the geological or rock formation of the earth and the character of the flora (or flowers), etc. Generally speaking, chalky and sandy districts are the best, particularly if they happen to be in the south-eastern or eastern portions of England. The total number of beetles to be found in these islands is about 3400; of this total, however, a large number are very minute. High though this figure may seem, there are doubtless other new species to be discovered by painstaking searchers; within recent years, a very considerable list of additional species has been published, many of which are very far from being small, obscure-looking insects.

BUTTERFLIES AND MOTHS

(By E. Geo. Elliman.)

Among all the orders of insects, probably by far the most attractive to the nature student are the Butterflies and Moths, the Lepidoptera (Scale-wings), as they are called by entomologists. The beautiful colouring and markings of these insects are bound to attract attention, and the life histories of so many of the species can be so well and easily observed, that this will probably become the most attractive and fascinating part of the business to the students of Butterfly and Moth life. The members of this order have four quite distinct phases in their life history. First, the egg or cocoon. Second, the caterpillar or larva, which, after four to six changes of its skin, assumes the third stage of chrysalis or pupa. In course of time (sometimes short, in others of great length) the chrysalis bursts open and the perfect insect appears; at first a

INSECT LORE

poor crumpled-looking object, with the wings hanging flabby and shapeless or not properly developed, but in a few hours this is all changed, the wings become fully expanded, showing all their beauty and ready for the insect to make use of in flight.

The eggs of the Butterfly or Moth are laid within easy reach or upon the food plant of the species, the parent taking no further heed of her children, after having thus placed them in a position where the necessary food can at once be found when the young emerges from the egg. Although the acute observer will be able to discover the eggs and rear a species right away from the first stage it is in the caterpillar stage that most of the species will first be met with, and the rearing of these through the final stages will be found most interesting. To carry out the rearing of caterpillars successfully it is necessary to provide well-ventilated boxes to keep the captives in, and to see that they have a proper supply of their food plants kept quite fresh. Large numbers of caterpillars may be collected in the spring and summer months by beating the lower branches of trees, hedges and herbage generally into a net or tray made of cloth on a wooden frame. A considerable number of species feed only at night, these should be searched for then by the aid of a lantern. It is a good plan to get into the habit of describing in a notebook the various caterpillars which come under notice; this is often likely to have scientific interest, and in the case of those species apt to be troublesome to the farmer and horticulturist, a practical interest also. The larvæ of many species have already been described, but there are some still unknown. When the chrysalis stage is reached, the chrysalis should be carefully laid out in boxes, which are best kept slightly moist by placing damp sand in the bottom, at all events for those species which do not spin a cocoon. Many species are most conveniently collected in the chrysalis stage, especially those which feed high up on big trees, because when fully fed the larvæ descend and pupate either in the ground at the foot of the tree, or spin a cocoon in dead leaves, crevices of bark, or in moss about the base of tree; a thorough search should here be made during the late autumn and winter. In digging for the chrysalides underground the most likely spots will be found to be the dry sides and corners on the east and north side of the tree-trunk, and solitary oaks, elms and ash, in fields and parks, are likely to be the most productive.

For the capture of the perfect insects, one must be provided with a somewhat capacious gauze net of fair width at the top, and three or four feet long; also a wide-mouthed killing-bottle, made by placing some small pieces of Cyanide of Potassium in the bottom, and fixing it in with moistened Plaster of Paris, so arranged

LONECRAFT

that it only fills about one quarter of the bottle. On the top of this composition lay some blotting-paper, or a pad of cotton-wool.

The hunting down of some species requires the exercise of considerable skill and cunning; for example, the Purple Emperor butterfly has to be tempted down from his lofty flights by some putrefying animal substance to bring him within reach of the net. The Orange Underwing (*Brephos parthenias*) must be cajoled away from the tops of the birch trees in a similar manner, but a pleasanter bait is used in this case, i.e. a branch of willow (sallow) bloom. The majority of Moths take to the wing at dusk and on through the night, but there are many exceptions, some being regular day fliers. The Antler Moth, for instance, can only be seen flying from about 7 a.m. to 9 a.m., when it may be found swarming where it occurs, but afterwards disappears entirely. Many of the night-flying moths may be attracted to a bright light placed at an open window, and street lamps are worth an examination. One more means of capture must be mentioned, that known as sugaring—a seductive composition of foot sugar and treacle flavoured with rum is prepared, and this mixture is painted in narrow streaks on the trunks of trees just about dusk in suitable situations, such as the ridings or outskirts of a wood, a row of trees in a lane or field; on a favourable night these patches of sugar will be found to swarm with Moths in a state of semi-intoxication, in which condition they can easily be tapped into the killing-bottle. The writer once had a curious sharer of the spoil during a series of sugaring expeditions, which were made to a row of ash trees growing in a marshy field; one of these trees had the base contorted and swollen, so providing a resting-place for a large toad, which was seen there on the second visit; the creature being found in the same place the next night curiosity was aroused, and on watching, Mr. Toad was seen to snap up some of the intoxicated Moths which dropped down from the streak of sugar.

All that is required for setting out specimens will be some corked setting-boards with grooves on them, some narrow pieces of card-board, which with pins are used to keep the wings stretched in place on the boards, the body of the insect fitting into the grooved spaces. In pinning the specimen fix the pin through the thorax, which is the division of the body next to the head. In some cases the wings will be found to be too rigid to set nicely, these must be pinned on damp cork or sand in a tin box for about twenty-four hours, when they will set nicely. The process of drying on the setting-boards will vary much according to the size of insect; the body should feel quite hard before attempting to move it from the setting-board into cabinet; a good supply of Naphthalene must

LONG-BOWMANSHIP

be kept in the collection to ward off attacks of mites, etc. Sometimes the large-bodied Moths will become what is known as greasy, an unsightly appearance which may be got rid of by immersion in Benzine.

The Lone Scout is very careful not to knock down or finger or partly maim or wound any insect of any kind.

It is a cowardly thing to do, as the wretched insect with wings torn and legs and feelers often badly broken has no chance afterwards to get away, and is merely a prey to birds and toads.

The Lone Scout stands for justice and fair play in all things—even in the treatment of tiny insects.

Any boys seen pulling a butterfly or other insect about for mere brute torture while it is alive ought to have their heads punched—and the Lone Scout is the fellow to do it.

ARCHERY

The following are the best woods of which to make a good bow: yew, ash, willow, cedar, cherry. In one way the bow is better than the gun. The bow is silent. The force of the arrow depends upon the spring of the bow and the power of the bowman's arm. It wants great skill to use the bow properly. No scout's equipment is complete without his own archery outfit.

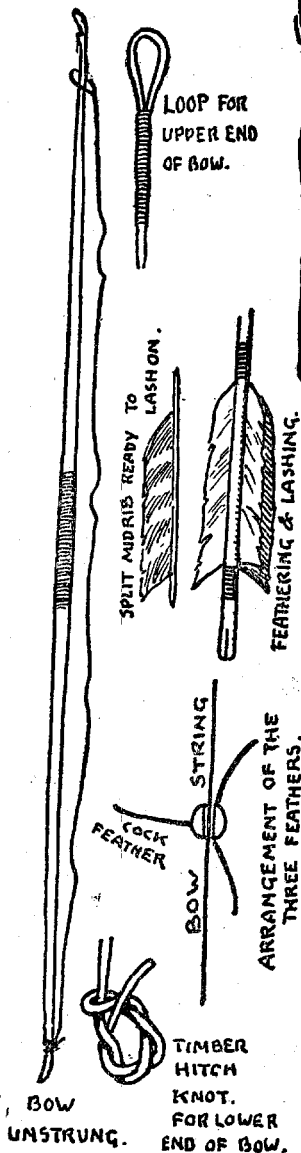
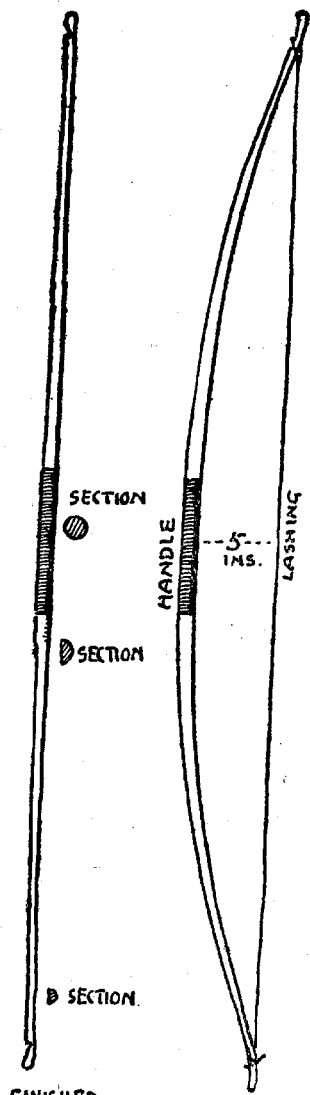
Some people think that bows and arrows were only used by savage tribes, forgetting the far-famed skill of the old-time English long-bowmen.

Every Lone Scout should make his own bow. No guns or fire-arms of any kind are allowed in a Lone Scout camp.

The bow should be about as long as yourself. Mark off a five-inch space in the middle for the handle, leave this round and an inch thick; shave down the rest, flat on one side for the front and round on the other for the back. The ends must be "nocked," nicked, or notched, as shown in the illustration. These notches are for the string. Now draw the bow (flat side out) not more than the proper distance, note carefully which end bends the most and shave down the other side until the two bend equally. The middle hardly bends at all. Finish the bow with sand-paper and glass.

The bow-string should be very strong twine soaked in linseed oil for some days and then allowed to dry. The string should be about five inches from the middle of the bow when strung. It is therefore shorter than the bow. One end of the string should be fast knotted to the bow notch, at the other it should have a loop.

LONECRAFT



ARCHERY

which is slipped up and down the bow for stringing and unstringing. Do not attempt to slip it *over* the end, or you will break the bow. In the middle the string should be lashed with fine silk and wax for five inches, and the exact place marked when the arrow fits it. The bow should be oiled with linseed oil, rubbed and polished.

The arrow is more difficult to make and even more important than the bow. The first thing about an arrow is, it must be perfectly straight. The best woods for making arrows are: ash, willow, elder; young cherry branches were used by the Redskins for arrow-shafts.

The arrow should be twenty-five inches long and three-eighths of an inch thick, and have three feathers (as shown) about an inch from the notch. The arrow must be scraped free from bark and sand-papered smooth. The notch for the bow-string at the end of the arrow should be deep.

Turkey feathers are the best to use. They were used by the Indians. Cut a strip of the midrib of the feather with a sharp knife, make three pieces, each two or three inches long. These should be glued on. The best arrow-heads you can get are small ferrules, as used on umbrella-tops. Don't have the feathers too big. Now comes the painting of the arrows. This is done to preserve from damp; also they are brightly coloured so as to be easily found when lost. Every Lone Scout (like the Indian hunters and scouts) puts his private mark or totem near the feather-end so as to know them. Use penny tins of Enamel Paint, rubbed on thinly. Or see Natural Dyes, p. 102.

Now you have to make a smooth arrow-guard of hard leather. This is worn on the left wrist. The three middle fingers of the right hand should be protected with an old leather glove with thumb and little finger cut away.

Next you must make a quiver for the arrows. (See illustration.) Canvas will do very well for this and should be covered in picture-writing and ornamented as shown.

There is a right and wrong way in standing to shoot. Stand perfectly upright. Grasp the bow in the middle with the left hand. Place the arrow on the string at the left side of the bow. Hold the bow straight. Draw back till the notch of the arrow is at your right eye. Let go suddenly and smartly. Your left hand must not move or shake while you are taking aim.

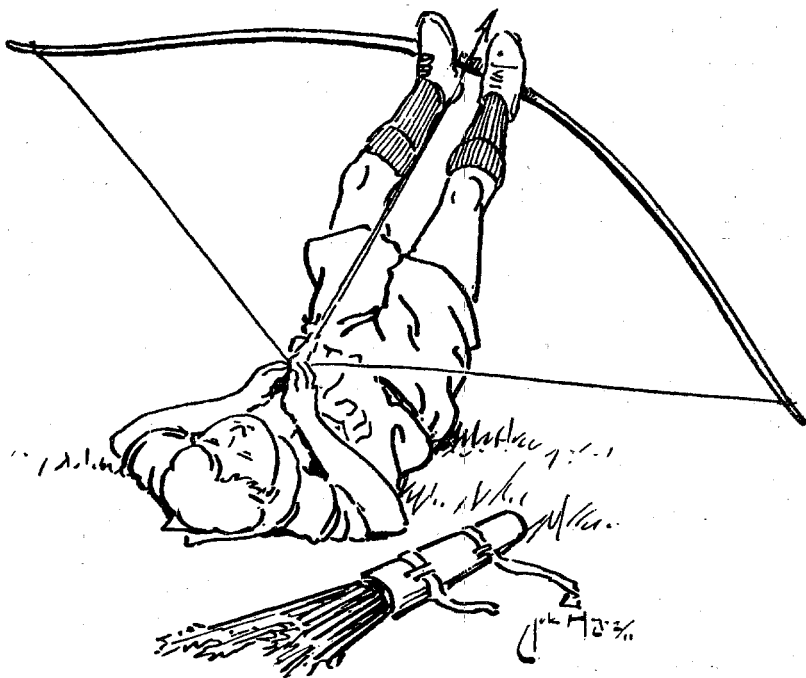
Make your own targets, they are far more interesting to shoot at than the ordinary ring target.

Begin by aiming at your target within fifteen or twenty yards. The proper distance for an archer in good practice is thirty or forty yards.

LONECRAFT

In this illustration, showing the Lone Scout shooting in the air, you will notice that he bends the bow with his feet. This method was used sometimes by the Indians for shooting birds.

Fix your target high up in a tree and try shooting at it in this way. The Indians were exceedingly clever at shooting turtle in the same way. The turtle in swimming and diving under the surface of the water is forced to come up to breathe, and in doing so



shows the tip of its nose. It makes a ripple so slight that few people would notice it. But the Indian's eyes are keen. He lies down on his back and sends his arrow straight up into the air. If he shot at it in the ordinary way the arrow would glance off the smooth shell of the turtle and have no effect. Having gone a great height the arrow turns over and plunges down on the back of the turtle, and strikes the shell with such force that it makes a hole in it. Lone Scouts should practise this. Cut a turtle out of cardboard, mark on it the usual rings; place the card flat on the

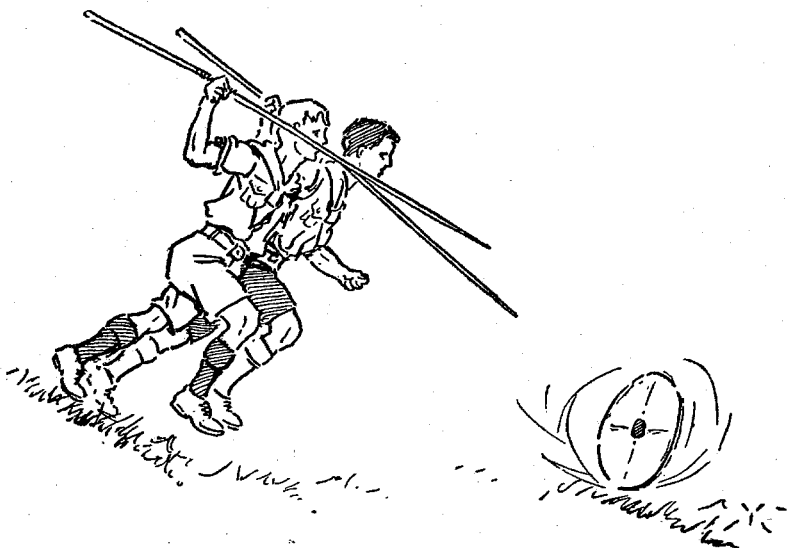
INDIAN GAMES

ground, walk back twenty paces, lie down, shoot into the air and judge the angle required to hit the "shell." After a little practice you will become good at it. You must be very careful, however, not to shoot straight up over your head. A descending arrow comes to earth with terrific force and would do you serious injury if it hit you. So be careful.

"STICK THE RING"

(A game used by the American Indians)

Get a small hoop, cover it with thick brown paper, like one side



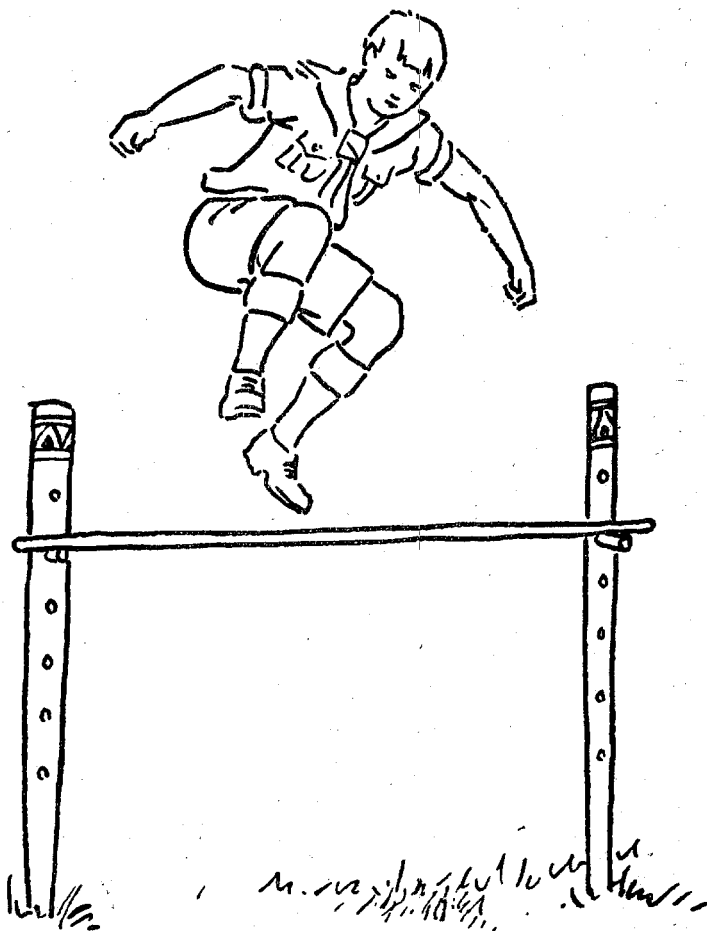
of a drum. Get two straight sticks five feet long and pointed at one end. Make a long course by clearing away grass, sticks, stones, etc. On the centre of the brown paper paste a white circle or bull's-eye. Give the ring a strong pitch forward to set it rolling rapidly downhill. Run out at an angle to get a one-sided shoot, then dart the stick at it and try to spear the ring to the ground. It requires some skill to do this while the wheel is in rapid motion.

"SPOT THE SMOKE"

A Lone Scout goes out with matches. Those left in camp do not know where he is going. He gets right away out of sight for a mile or so and then lights a *small* smoke fire.

LONECRAFT

Those left behind now go out and try to "spot the smoke" either by smelling or eyesight, or both. Try it ; it's a good scouting game.



Jumping is practised by all Lone Scouts.

STAR LORE

Hoang-Ti, a Chinese Emperor, is said to have built an observatory for watching the stars forty-five centuries ago. The Chaldeans were Star-men ages before the time of Abraham ; the old Arabians,

STARMANSHIP

who made Bagdad the centre of the civilised world, were careful and steadfast watchers of the stars.

Galileo, the Italian astronomer, heard that a Dutch spectacle-maker had found a combination of glasses through which the weather-cock on the church spire looked larger. Galileo then made the first telescope out of an old organ-pipe with a glass at each end. The German Kepler then used it and decided the course of the planets. Herschel, the great astronomer, too poor to buy a telescope, made himself a much better one than could be bought. Isaac Newton collected the observations of all these men and explained everything by his law of gravitation. Young Isaac was not a very promising lad at school, until one day a bigger boy kicked him. Isaac gave



"THE WOLF TRAIL"

(THE MILKY WAY.)

the bigger boy a sound thrashing and then proceeded to do better than all his school-fellows at their lessons.

It is necessary that every Lone Scout should have a knowledge of starmanship. The word "planet" means wanderer, because a planet appears to alter its position in the sky. The word comet means "hairy one," from their tails or trains.

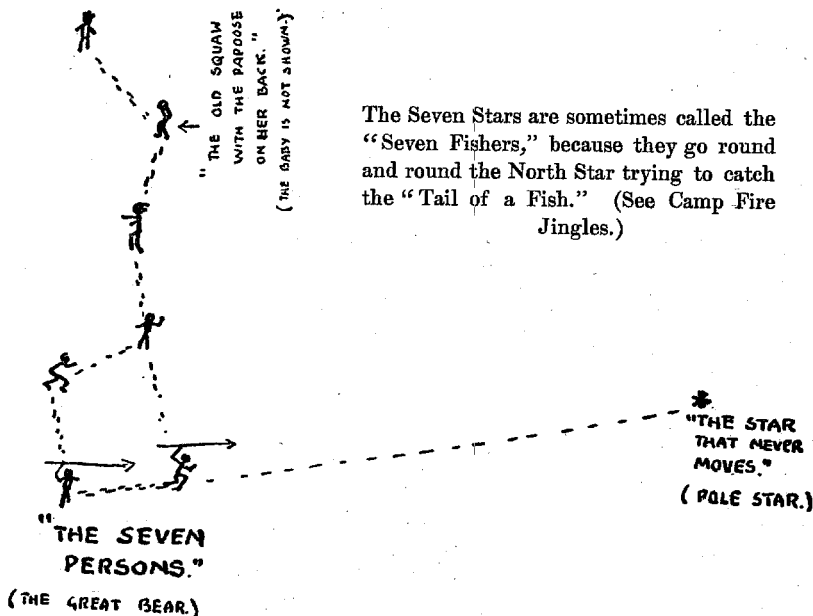
The Red Indians call the Pole Star "the Star that Never Moves." When America was discovered the Iroquois Indians are said to have called the Plough—"Okouari"—the bear. We also call it the Great Bear. Another Indian name for this group of stars is the "Seven Persons." These are seven stars, a group of four with three more, like a tail. It is by means of this group of stars that you can find the Pole Star. (See diagram.) You will notice that the two "persons" with the spears point to the "star that never moves." These two stars are called the Pointers, because a line

LONECRAFT

drawn through them points to the Pole Star. In the tail of the Great Bear one of the stars has a little one close to it, and the Indians call it the "Old Squaw with the Papoose (baby) on Her Back." From very ancient times these two stars have been a test of eyesight. Not everyone is able to see the small star with the naked eye.

In the diagram the "Old Squaw" is shown but not the baby—you must find where it is for yourself.

The "papoose" is indeed a "baby star," it is so tiny.



The Seven Stars are sometimes called the "Seven Fishers," because they go round and round the North Star trying to catch the "Tail of a Fish." (See Camp Fire Jingles.)

You must remember that if the two "pointers" of the Great Bear can be seen, you know which direction is North, even if you cannot see the Pole Star.

If the "Tail of the Fish" (see diagram) can be seen, a line from the "W" aimed at the Great Bear will go through the North Star.

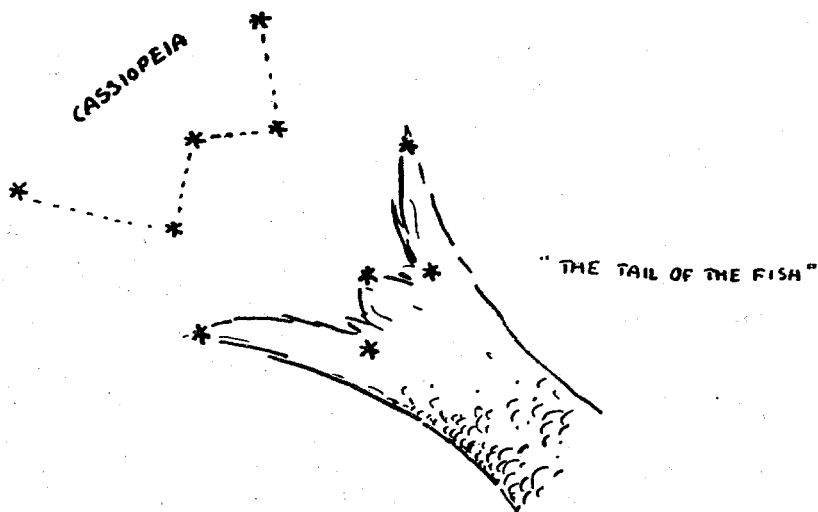
The "W" and the Great Bear are always exactly opposite each other on each side of the "star that never moves," which lies halfway between them.

If the Evening Star, "Venus," can be seen it will be in the

STAR LORE

West, from which you can judge the North. If the moon rises full, or nearly full, it will be in the East, from which again you can judge the North. You can tell the time by the Stars in this way: The stars take twenty-four hours to swing round the "star that never moves" (the time of the earth's revolution).

You must find out whereabouts the Great Bear was at nightfall. If it has moved a *quarter of a circle* round the Pole Star a quarter of a day will have passed—that is six hours. If it has moved *half a circle*, twelve hours (half a day) will have passed. You may see this in winter by looking at the Great Bear at six at night and six in the morning. It will have turned a whole semicircle. This method of time-telling is called the Woodman's Clock. To tell the



The group of stars called by the South Sea Islanders
"The Tail of the Fish."

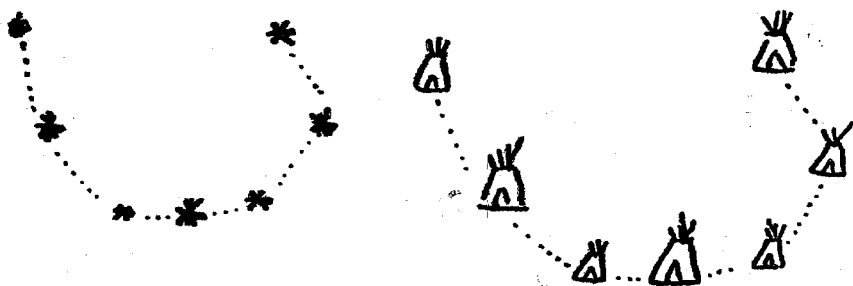
time by the moon you must know the time the moon rises. When full it takes twelve hours to travel from East to West. Half-way between is six hours, and so on. Only the other night in camp I was able to make use of this method. I had no watch. I looked out of the tent and saw the moon nearing the centre of its half-circular course. Remembering that it was ten p.m. when the moon was on the horizon, and knowing that it takes six hours to get to the centre of its course, I guessed the time to be about 3 a.m. Five minutes later the village clock struck three.

LONECRAFT

The light of the moon is not "moonlight," but only reflected sunlight. When the earth comes between the sun and the moon, the moon is dark.

Columbus made use of the moon's eclipse of March 1st, 1504, to obtain much-needed supplies for his men. The natives of Jamaica refused to give them food, so he threatened to take away the light of the moon. When the eclipse came on, the savages were struck with terror, and were not slow to give him all he wanted.

The idea that the moon has anything to do with wet or dry weather is all nonsense; and it is not true that a full moon clears clouds away any more than a quarter moon. Even when we only see a crescent, of course, the moon is there all the time and just as



THE NORTHERN
CROWN.

"THE CAMP"

powerful. She really does exert a lifting influence on the sea by the power of gravitation, which causes the tides. High tides follow each other at intervals of 12 hours 25 minutes. Low tides the same. When the sun and moon are attracting in the same direction it is *Spring* tide (highest). When in different directions *Neap* tide (lowest). These occur alternately every other week.

All the stars in the sky (not counting our own earth and brother planets) are suns. In distinction to the planets which alter their positions they are called fixed stars, because they never alter their relative places but keep the same pattern. They are really flying at an enormous rate. They are all like our own sun, and each is believed to be the centre of its own universe of planets.

The movement of these suns, or stars, is in two opposite directions. Some move in the same direction as our own sun, and some the reverse way. This movement is absolutely invisible through

OBSERVE

the strongest telescope, and can only be discovered by minute mathematical calculations over vast periods of time.

In spite of this movement they keep in a *fixed pattern* in the sky which has only very slightly altered during thousands of years.

The *fixed pattern* of stars is divided into groups called constellations—such as the Great Bear. During the long winter night of twelve hours this group or pattern moves from one side of the North Star to exactly the other side. It swings round. All the other patterns swing round in the same way like a circle with a pin in the middle—the pin being the “star that never moves.” This revolving motion is *unreal*, it is really the earth going round like a top on its axis.

The Pleiades (ply-a-des) can be seen in winter as a cluster of small stars. It is said that the Pleiades had something to do with the Great Pyramid at Egypt, because “about 2170 B.C., when the beginning of spring coincides with the culmination of the Pleiades at midnight, that wonderful group of stars was visible just at midnight, through the mysterious southward-pointing passage of the Pyramid.” The Book of Job mentions “the sweet influence of the Pleiades.” The influence of the moon was known, and the ancients therefore supposed that other heavenly bodies had influences. Up to the time of Columbus the Pole Star was supposed to influence the magnetic needle. It is really influenced by the earth’s magnetic pole. All the planets were supposed to have their influences and even to govern the lives of human beings. We still talk of being born under a lucky star, and we still use the word “disaster,” which means the evil influence of a star. The art of star-telling was called Astrology, and, although it was nonsense, the careful observations which were taken were all useful and laid the foundation of our real knowledge of Astronomy. In the same way the experiments which were carried out by the old alchemists led up to our modern knowledge of chemistry. From this we see that all real observation and experiment is useful. We are too apt to think that all has been discovered and that everything is now known. One thing is *not* known—nobody in the world knows how many *un-discovered* things yet remain to be discovered. They may be very small things, and perhaps so commonplace as never to have been noticed. It is still possible that the close and accurate observation of little things might flood the world with new light. It is therefore quite worth while to look about you, and the last word of this Pow-wow should be *Observe*.

LONECRAFT

COUNCIL FIRE POW-WOW III

CAMPCRAFT

Camping-out, Tent and Hut Building, Camp Cooking and Wild Foods.

" Give to me the life I love,
Let the lave* go by me,
Give the jolly heaven above,
And the byway nigh me,
Bed in the bush with stars to see,
Bread I dip in the river—
There's the life for a man like me,
There's the life for ever."

R. L. STEVENSON.

CAMPING-OUT is a very important point in the training of a Lone Scout. Every Lone Scout has his standing camp. Each Lone Patrol has its standing camp. That is, they have a small patch of ground where they are allowed to pitch a tent, light fires, cook, and practise scouting. In winter they get the use of an old barn or a shed and turn it into a club-room.

Never light a large camp fire. The Indians were always careful not to do so. A small fire gives out a lot of heat. In camp you must be careful not to damage property by setting the grass or bracken afire. As a Lone Scout you have to show a good example to all other boys who ought to become scouts. So be careful.

Keep the camp clean. In a Lone Scout camp you will never find any rubbish lying about, because the Lone Scout, like every other true scout, knows that rubbish brings flies, and flies bring disease. Burn all rubbish. Bury anything which will not burn, such as tins, etc.

Make your hut or tent (see pp. 61-5), put up your Totem Pole. (See "Totem Lore," p. 104.)

* The rest.

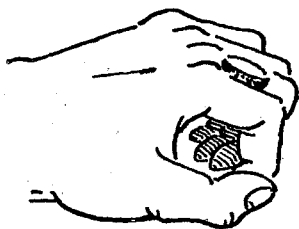
CAMPING-OUT

Next you make your fire. If the ground is large enough and you are allowed to do so, you should make two fires. One is the Council Fire for pow-wows, sing-songs, war-dances, etc., and the other is the cooking fire. No cooking is ever allowed on the Council Fire.

You should sleep as much as possible out of doors in your tent, on a waterproof sheet or tarpaulin.

Make your own billy-can. A good strong tin with a wire handle, boiled clean in soda and water. Next make your camp-cooking rod of green wood, so that it will not burn easily. Whittle

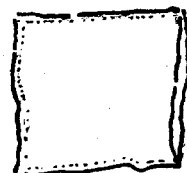
WOODMAN'S WHISTLE.



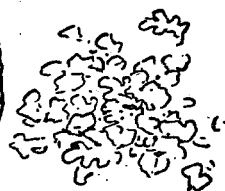
ACORN



PART USED
FOR WHISTLE



PILLOW - CASE



DEAD LEAVES



CAMP - PILLOW
COMPLETE.

out the decorations and designs with a knife. You must make a camp poker, roasting fork, etc.

Now as to your bed. Never sleep in sheets. Always use blankets. You want as much wrapping under as over you. Make a camp pillow, two kinds are shown. (See above and p. 67.)

Sleep on your right side and not on your back. Breathe through the nose when asleep. Keep the mouth closed. Get up at 6.30 a.m. Go to bed at 9 p.m. or 9.30 at the latest.

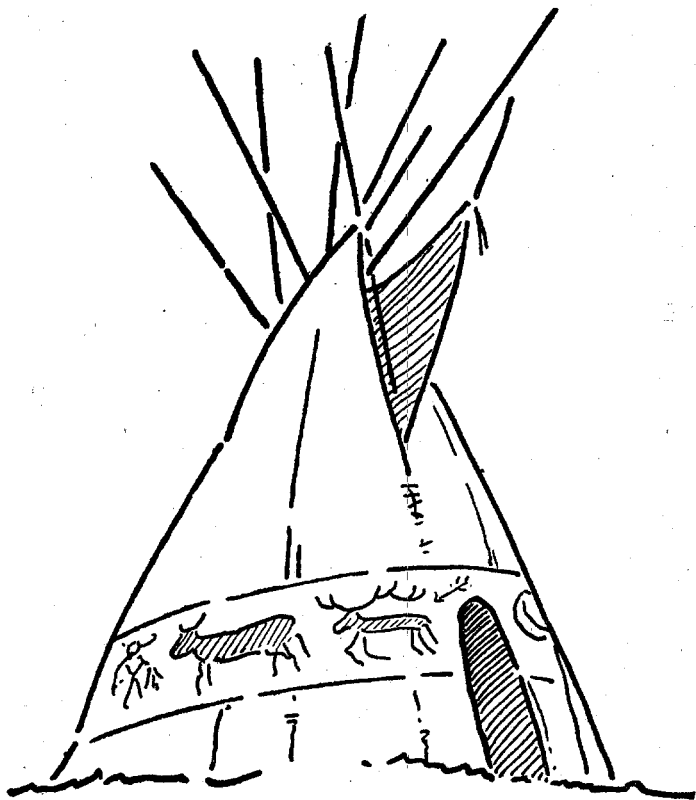
Camp raids are not allowed.

TENT-MAKING

A splendid one-man tent, suitable for Lone Scouts, can be made of a sheet of square canvas 7×7 feet. A square 9×9 feet will house two. You should make a model in paper first about

LONECRAFT

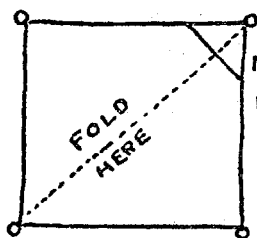
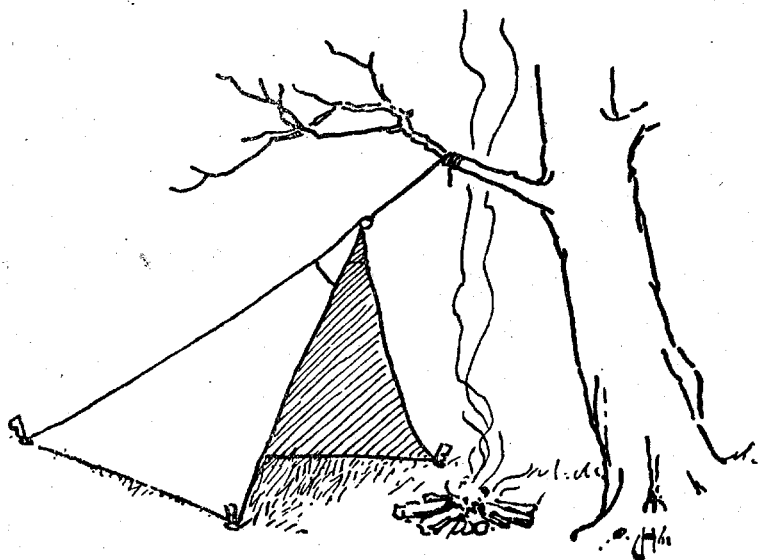
7×7 inches. In this tent four large rings (one-inch curtain rings will do) must be fastened at each corner of the square. Three pegs will be wanted to peg it to the ground. These pegs you can



American Indian Tipi or Wigwam.

easily make yourself. The ring to which the rope is attached to suspend the tent should be strongly sewn on with a triangular patch at the corner to prevent tearing out. This tent can be easily packed up at a moment's notice into a small bundle, and is very light to carry.

TENT-MAKING



PATCH



PEG.

7 x 7 . FT.

OR

9 x 9 . FT.

Lone Scout Tent.

LONECRAFT

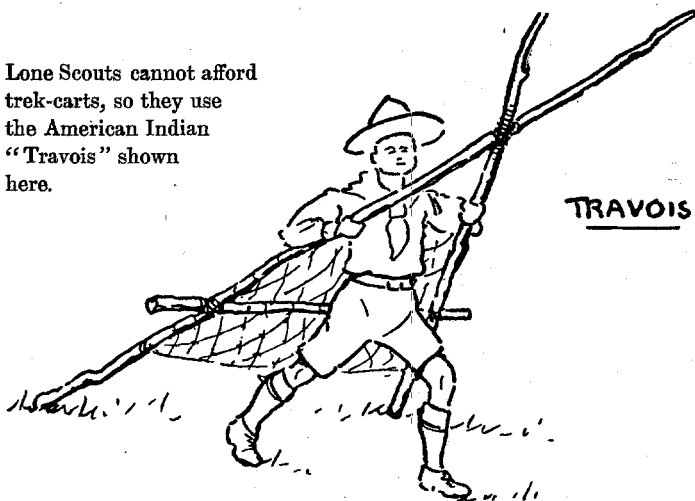
HUT-BUILDING

Huts should be used for the winter. The Charcoal Burner's Hut is simple to make and is thatched or tiled with sods.

The illustration shows another very simple hut.

Huts may be thatched with dry bracken, heather, dry grass, etc. There are many other kinds of huts which you can easily build. A hut can be built in the fork of a tree with rope ladder up to it; or in a nook in a sandpit or chalk dell, where you often find the sides of the dell do for the walls of the hut and you only have to build the roof.

Lone Scouts cannot afford trek-carts, so they use the American Indian "Travois" shown here.

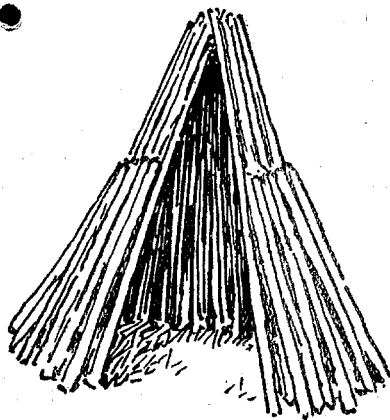


CAMP-COOKING

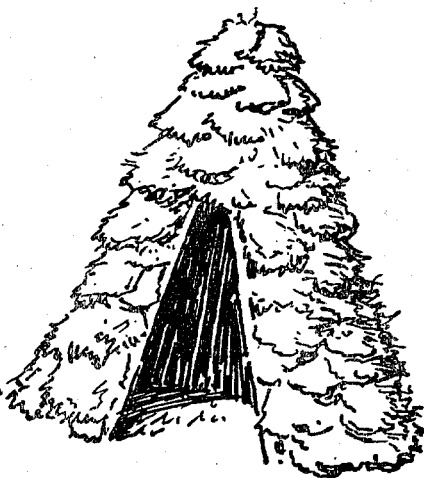
(How to make and use the Norwegian oven.)

Very few scouts know of the Hay Box or Norwegian-oven way of cooking. It can be easily made at the cost of 10d. Hay is a non-conductor of heat. When the food is put into the Hay Box at boiling point and well packed, the heat escapes so gently that the food *goes on cooking* in the best possible way—that is very slowly. This is not a new method of cooking, although the Lone Scouts have been the first to use it in camp-life. The art has been known for many years by the Norwegian peasants. It is also used in America. It saves time, because no stirring or attention is needed once the food is put into the box. When you come home after

HUT-BUILDING

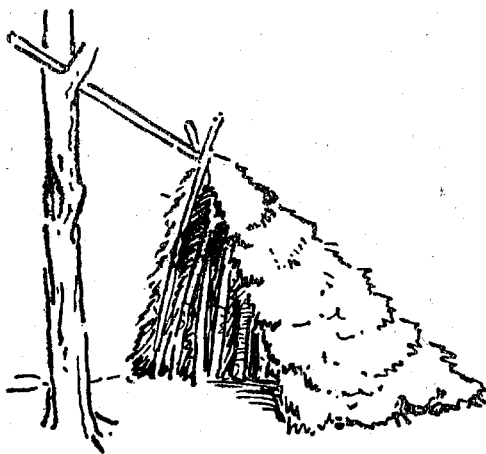


FRAMEWORK



FINISHED HUT

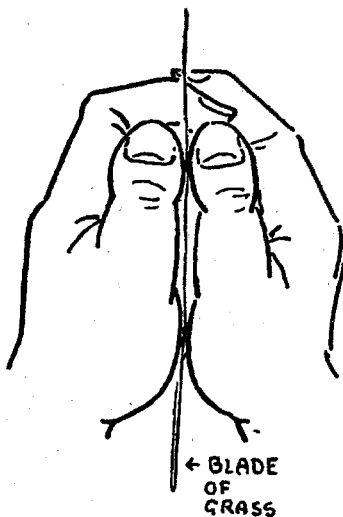
CHARCOAL-BURNER'S HUT.



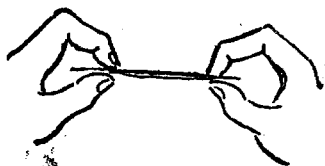
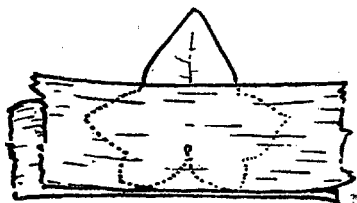
BACKWOODSMAN'S HUT

LONE SCOUT HUTS

LONECRAFT



SIREN
OF THE
WOODS



THE BIRCH-BARK CALL.

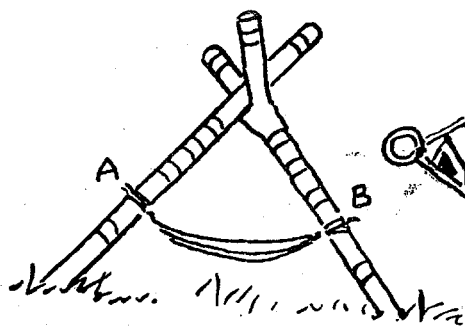
CAMP CALLS

many hours the food is hot and ready for you. You never find it boiled away or burnt. Get a box (a Tate sugar-case does very well) and line it with seven or eight thicknesses of newspapers to keep out all draughts, then cut the lid in halves and put one half in the centre of the box; thus you have two compartments. Then get sixpenny-worth of hay and pack very tightly—this should almost fill the box. Leave some to pack into two pads—one for each compartment. It is important that the hay be packed as tightly as possible and the two pads well stuffed. Your billy-can or mess-tin will want a good-fitting lid. The hay does not often need renewing, but as time goes on it breaks up and sinks, when a little more should be added. Having cooked the food to boiling point put it (billy-can and all) quickly into the hay, having made a hole in the centre with the hand. Cover it with one of the pads and press down with heavy bricks or stones wrapped in brown paper. The Hay Box is perfectly safe; it will not catch fire. In camping you cannot be cooking all the time. You must go out tracking, signalling, or doing good turns. This is where the advantage of the Hay Box comes in. Keep the Hay Box in your tent. A good hunter's stew can be partly cooked, put into the box, early in the morning, where it will go on cooking, and be well done and hot when you or the patrol return after a hard morning's scouting. There is no better way of cooking fruits of all kinds; porridge is also splendid cooked in this manner.

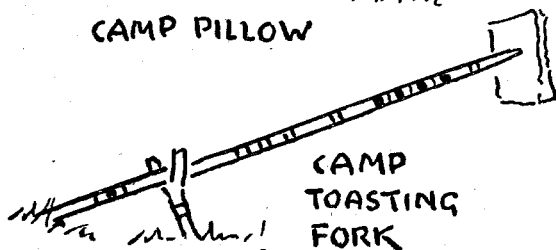
CAMP COOKING

There is only one hard-and-fast rule: *You must see that all foods are put into the Hay Box at boiling point.*

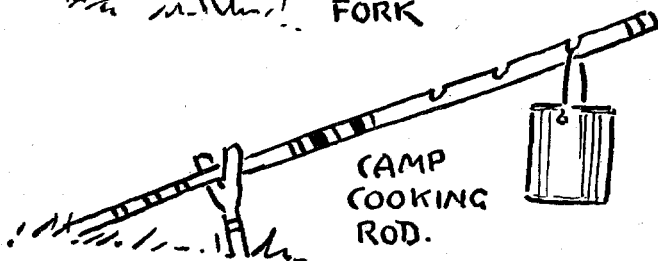
Chicken, bacon, beef, fish, vegetables, grains, and fruits of



CAMP PILLOW



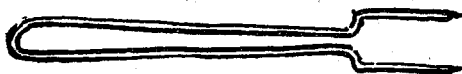
CAMP
TOASTING
FORK



CAMP
COOKING
ROD.



CAMP POKER



WIRE TOASTING FORK

all kinds can be cooked in this way. Remember this: It will *not* cook a suet pudding, because to be digestible a suet pudding must be kept at boiling point all the time. It will cook meat but you

LONECRAFT

must give it a good start. A stew should be cooked over the cooking fire for about forty-five minutes and then put into the Hay Box for about three hours. It will then be perfectly cooked.

A very good way is to calculate how long such things as bacon, boiled beef, stews, boiled mutton, etc., would take in the ordinary way and then do it half that time over the cooking fire; then pack it in the box and allow extra time, because it will cook slowly in the box. Bacon may be left in the box all night with good results in the morning.

Fish is very easy to boil in this way. You see the great point about the Hay Box is, that if you find you can't get back to camp, or if you should forget about the cooking for some hours—*nothing spoils*. You can leave your dinner in the Hay Box for hours together, and it will be good to eat and hot when you want it.

Scouts are very liable to shirk ordinary cooking because it takes a lot of time and trouble and looking after; and if the patrol is going out one poor fellow has to stay and miss all the fun to cook the food. Or if all the boys go out, they don't feel up to getting dinner ready when they return from a long despatch-run or a tracking game. This is where the Norwegian oven comes in. Every Lone Scout and Lone Patrol cooks in this way, and I believe that the Boy Scouts will also take it up when they see how we do it, and what a great advantage it is.

The following dishes may be cooked by the Hay Box: boiled chicken, boiled bacon, boiled beef, boiled lamb, stew (meat and vegetables), haricot beans, green peas, lentils, potatoes (new or old), turnips, boiled celery, artichokes, stock from bones, macaroni, boiled rice, boiled sago, oatmeal, prunes, apples (whole, pared and cored) rhubarb, cherries, fruits of all kinds, fresh or dried.

Here are some hints on time, etc.—

Boiled Chicken.—Half the usual time on fire. Then in Hay Box for three hours at least.

Boiled Bacon.—Half time on fire; about forty-five minutes. Leave it in Hay Box all night.

Boiled Beef.—Reckon half an hour to the lb. and half an hour to warm through. Do it half-time on the fire and leave in box as long as possible; it will not overcook—the longer the better.

Stew.—Cut stewing steak into small pieces, add one onion, carrot, turnip, potato, a little tapioca or macaroni. Stew gently over fire for forty-five minutes, then in box for three or four hours.

Lentil Soup.—Soak lentils overnight. Put on fire in morning with plenty of vegetables and water. Boil for three-quarters of an hour, shut up in box for four hours. They will be beautifully soft and the vegetables properly cooked.

WILD FOODS

Haricot Beans.—Soak all night. One hour over fire, three hours in box.

Green Peas.—Place in boiling water, bring to boil again, put in small piece of soda or borax and place in box.

New Potatoes.—Put in cold water, boil one minute, place in box and leave two or two and a half hours.

Turnips.—Boil five minutes on fire, box two hours.

Artichokes.—Just bring to boil, box for two hours.

Stock from bones.—Put bones in box after boiling a few minutes, leave in box for nine hours, take out and bring to boil again for a few minutes on fire. Put back in box. Repeat process three or four times. Stock made in this way will be found more glutinous than stock made in any other way. There is no waste.

Macaroni.—Drop macaroni into fast-boiling milk or milk and water; boil for ten minutes, box for three hours.

Boiled Rice.—Put into cold water, directly it boils put into box and leave for two and a half hours. One cup of rice needs four and a half cups of water.

Sago.—Two tablespoonfuls golden syrup, two teaspoonfuls sago, bring water and syrup to the boil, drop in sago, stirring all the time, when it boils box for two hours and leave it to set.

Oatmeal.—One cup oatmeal, four and half cups water. Boil five minutes only. Leave in box all night.

Prunes.—Put in cold water, place in box directly they come to boil, leave in box as long as possible, not less than four hours.

Apples.—Peel and core, leaving them whole. Cover with water and a little sugar, boil one minute, put in box for six or seven hours. Good cooking apples should be used for this. If apples are cut up any apples will do.

Fresh Fruits such as rhubarb, gooseberries, raspberries, currants, etc., can be put into box directly they come to boil. Cherries, blackberries, etc., need five minutes boiling first.

There are many other uses to which the Norwegian oven can be put. Make your tea with a small muslin bag. Take out bag. Put billy-can with tea in box. It will keep perfectly hot and fresh, and if you or your friends are late there will not be any poisonous tannin with your tea, which very often brings on indigestion.

Cocoa may also be kept hot in this way for many hours.

WILD FOODS OF THE LONE SCOUTS

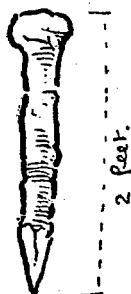
If he could not get food from home any ordinary boy would be dead in a week.

Not so the lone scout. He takes the trouble to find out and make use of the wild foods of the land. It makes no difference to his

LONECRAFT

state of health or the smile on his face if the butcher or baker or grocer or fishmonger do not call. If he has laid in a supply of oat-meal and chocolate he could live for months together, varying his diet with wild fruits and nuts, which he knows where to find in their season. He also knows the poisonous plants (p. 101), so that he does not pick the wrong plant and so kill himself, as many foolish chaps have done *who were not Lone Scouts*.

You ought to know the following things :—



ROOT-DIGGER

The green leaves of the dog-rose make a good substitute for tea. Young leaves of the common nettle cooked like spinach are as good as spinach. Stewed dandelion leaves are also excellent, and the young shoots of charlock, and the leaves of wild chicory, or succory, may be used in place of spinach. Common sorrel when cooked like spinach is very good.

Common bracken (young fronds only) if properly cooked can hardly be distinguished from asparagus.

The dark green herb called Good King Henry, which grows in waste places near villages, is very useful as a vegetable. Its leaves taste like spinach ; its roots can be eaten in place of asparagus.

Other plants which are good substitutes for asparagus are the root of couch-grass and the stem of great reed-mace or cat's-tail.

For salads we have several plants :—

Common watercress (is not only good as a salad, but is very good when boiled and served hot).

Corn salad or lamb-lettuce found in our cornfields was once prized as a salad plant, and was also boiled and eaten as "greens."

Penny-cress, scurvy-grass, pepper-wort and brooklime, winter-cress, dandelion and common sorrel all make excellent salads and may be eaten like watercress.

Young shoots of common nettle are good for soups : for seasoning use fennel, sweet marjoram, water-mint, wild thyme.

Sauce, like mint-sauce, can be made from water-mint, Jack-by-the-hedge, garlic-mustard, the leaves being chopped up small and soaked in vinegar.

The following seashore wild foods are good to eat :—

Seakale, the part to be eaten is the leaf-stalk, which should be kept in the dark and so kept white : purple laver, green laver, or sea-spinach, are excellent when stewed for hours in fresh water until they become liquid, and then served hot with butter, pepper and vinegar.

Red dulse is good to eat. It should be washed in fresh water

WILD FOODS

and dried in the sun until a white powder covers the purple fronds. It may then be eaten dry. Laminaria, known also as sea-girdles or lady's ribbons and donkey's tails, is very good when boiled ; also alaria, or budderlocks and the common fucus.

The seaweed called carrageen-moss is good food for delicate people. It must be boiled in water, strained, boiled again with milk, sugar, and lemon-peel. When cool it is a jelly.

For dessert we have blackberries, cranberries, wild strawberries, raspberries, and nuts, such as hazel, etc.

Beechnuts roasted and ground make a fair substitute for coffee.

COUNCIL FIRE POW-WOW IV

HANDICRAFTS

Woodwork, Knotcraft, Stampcraft, Kitecraft

" Skill to do, comes by doing. "

EMERSON.

WOODWORK

Stool.—This is very simple, and may be made of oak, beech, or ash. The legs should be one and one-eighth of an inch thick, tapering towards the seat to one inch. At first leave the legs an inch or so too long and then saw them off to make the stool stand level.

Clothes-peg.—These clothes-pegs can be made from one piece of wood or from two pieces. If made from one piece (either square or round) saw down the middle for about two-thirds of its length, bind the top round with a piece of tin about quarter-inch in width, and drive a gim-p-pin through the overlapping ends. On the inside of the two pieces formed by the saw-cut, shave down with the knife. The peg is then complete.

Tent-peg.—This is very simple. Split or saw out the length of wood required. The peg should be about nine inches long and two inches across at the top, and half-inch thick at the top, tapering to a blunt point. The slot or notch (for the tent-rope) should be sawn up and then shaved away with a knife.

Besom.—The stale or handle is bound round with birch twigs and fastened with a strong strip of wood-shaving nailed through the stale.

Axe Shaft.—The handle should be about sixteen inches long. The curve of the handle is to prevent the tool from slipping out of the hand. A saw-cut is made in the top of the shaft the long way across (A to B), in order to take a wedge which fixes the axe-head tightly on to the top of the shaft.

Pattens.—These things are very useful for wet ground. When it has rained and you are in camp there is no need to get wet-footed

WOODWORK



CLOTHES PEG.

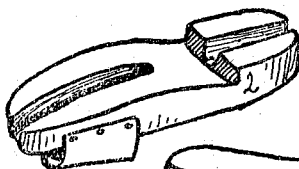


TENT PEG.



← SECTION
TO SHOW
SHAPE

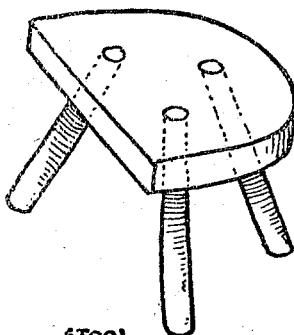
AXE
SHAFT.



PATTERNS.



BESOM.



STOOL.

LONECRAFT

in the soaking grass. Make a pair of pattens. They are quite easy. They may be made of any hard wood, one inch or one and a half in thickness, and shaped as shown in the diagram. The groove along the bottom is to lessen the weight and reduce the contact of the pattens with the wet ground to a minimum. A saw-cut should be made across the heel, and the sole shaved down to it. The front part of the sole should also be shaped with a chisel or knife. The outline of the foot should be shaped first, and the sole afterwards. A piece of leather should be tacked to the sides of the sole over the front, and to make the pattens more secure a strap from the heel over the instep may be fixed like the heel strap of a pair of skates. If leather is not to be had use a good piece of American cloth or even string.

Nesting Box.—These boxes are attached to trees and posts. They are made like an ordinary box about six inches square, with the exception that the bottom projects about a couple of inches to form a shelf on which the birds may alight. The roof is made to slope away from the tree. The hole in front will vary in size according to the birds it is desired to encourage. Four or five small holes about quarter-inch in diameter should be bored in the bottom of the box in order that air may pass through it to keep fresh. A and B holes are bored on each side through which string may be passed to attach it to the tree. The roof may be made to open like a lid by fixing hinges, or by tying on with a leather boot-lace.

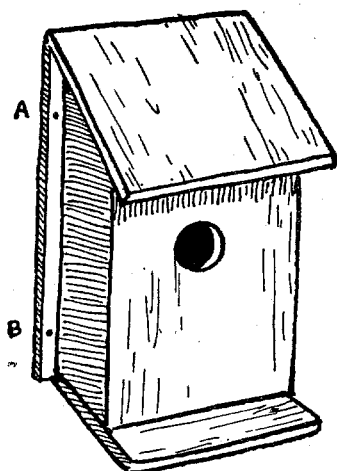
Camp Mud-scraper.—Use two rough pieces of wood about nine inches long and one and half inches thick. Saw a slot quarter-inch wide in the top of each. Point the ends. Get a piece of old iron rim (from a waterbutt or barrel) about six inches long and quarter-inch thick. Slip it into the two slots. The scraper is then finished and should be stuck in the ground outside the tent and used before entering, that the inside of the tent may be kept clean.

Hurdle.—To be made of rough timber one by two inches, nailed firmly together. The pointed ends should be charred in the fire to prevent rotting when in the ground. The diagonals (A and B) make it much stronger, and prevent sheep getting through.

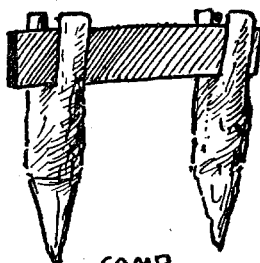
Camp Mallet.—Saw off a block of wood from a log, about six inches by four inches. The hole for the handle may be either cut out square with hammer and chisel, or burnt out with a good-sized red-hot poker. (Be very careful when using it.) Cut the handle of rough wood sixteen inches long and one and half inch thick. Drive the shaft into the head of the mallet and hammer a thick nail into the top of the shaft to spread out the wood and so keep the head on tightly.

Camp or Garden Trug.—Get two pieces for the sides. Shape

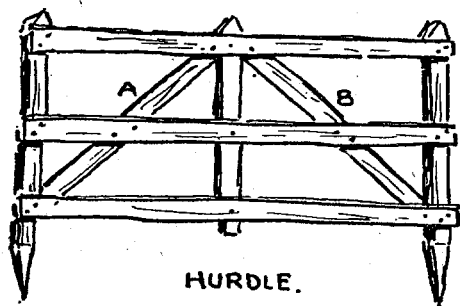
WOODWORK



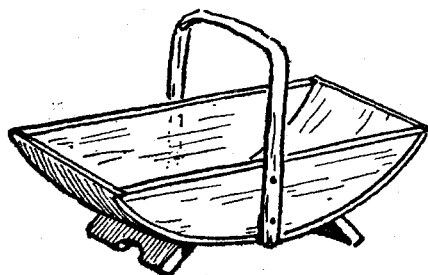
NESTING BOX



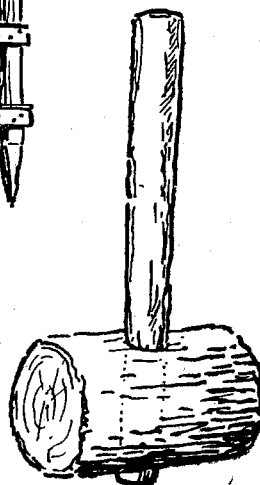
CAMP
MUD
SCRAPER.



HURDLE.



CAMP OR
GARDEN TRUG.



CAMP
MALLET.

LONECRAFT

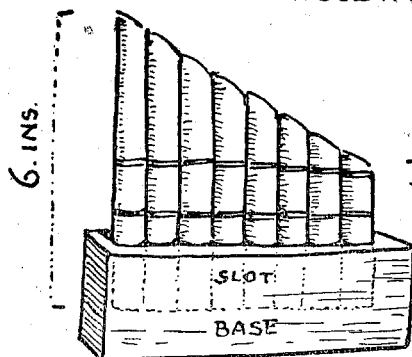
the under part with a continuous curve and make the top edge quite level. A piece of wood for the bottom (of the width desired, and a little longer than the length of the curve) about one-eighth inch in thickness, or less, according to size. To bend this to the proper shape it must be damped on the outside to make the wood swell, while the inside should be dried before a fire to make it shrink. An old cheese-tub (which you can get from any grocer for a copper or two) makes a good bottom. The handle is made of green wood with the bark stripped from it. On the under side of the handle, where it bends, it should be thinned down a little to get the bends in the correct place. The handle should be nailed or screwed to the sides first and then to the bottom. Be careful not to split the wood in doing this. Now make and fix the feet. These should be as wide apart as possible and screwed from the inside.

Woodman's Harp.—Use a branch of ash or willow two feet six inches long and tapering from half inch to three-eighths inch. Cut six or eight little notches (see diagram), bend carefully and tie a string across like a bow-string. Then get two and a half yards of thin round elastic and put in the strings of the harp with the timber-hitch knot. The harp looks much more finished and well made if the decorations (shown in the diagram) are whittled out and then dyed with natural colours. (See Council Fire Pow-wow No. VI, p. 102.) Now get a goose (or any other) quill and shape as shown for playing the harp-strings. It should be about three inches long.

Camp Fire-pipe (as used by the Anglo-Saxons).—Don't get down on the ground and blow up your camp fire—make and use a fire-pipe. Get a stick of elder three feet long. Burn out the pith with a thick red-hot iron wire. I have found a red-hot ramrod do better. Whittle out the patterns and decorations as shown and colour in with natural dyes. (See p. 102.) Another way is to cut a rod of elder, take your penknife, split it carefully down all one side, half open the tube gently, scrape away the pith and hard wood at the knots, reclose the pipe, inserting a little strong glue, wind a string round and round tightly and leave it to dry. When you take it up next day you will find you have a long, hollow pipe through which you can blow up your fire, which is much better than doing it with the mouth, as it avoids taking dust into the lungs.

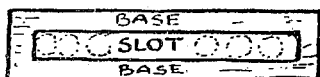
Camp Candlestick.—Get a stick one and a half foot high. Whittle out the decorations as shown and colour in with natural dyes. (See p. 102.) Cut a round of wood three inches in diameter. Nail it on to the top of the stick with a two-inch nail. The head of this nail must be removed, and about an inch left (above the circle of wood) on which to stick your candle. Now make

WOODWORK

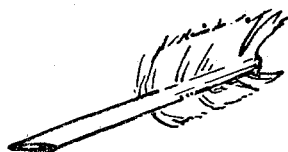
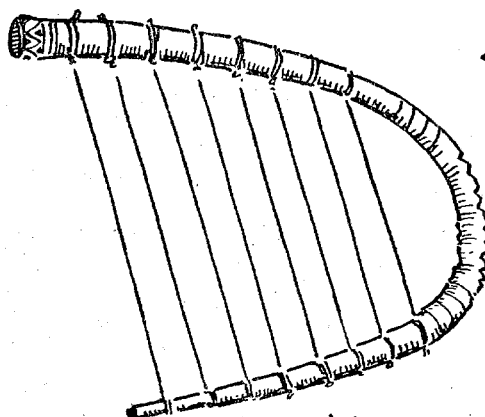


PAN-PIPES

HOW TO BIND
THE PIPES



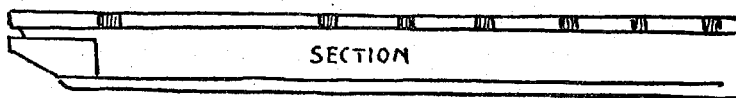
7 INS.



QUILL
FOR
PLAYING
HARP.

← NOTCHES
TO MAKE
IT BEND
EASILY.

WOODMAN'S HARP



SHEPHERD'S PIPE.

LONECRAFT

a wind-screen (see diagram) of cardboard, or tin, or bark, and tack it to the edge of the round grease plate. Point the stick at the bottom, stick it in the ground and the Camp Candlestick is complete.

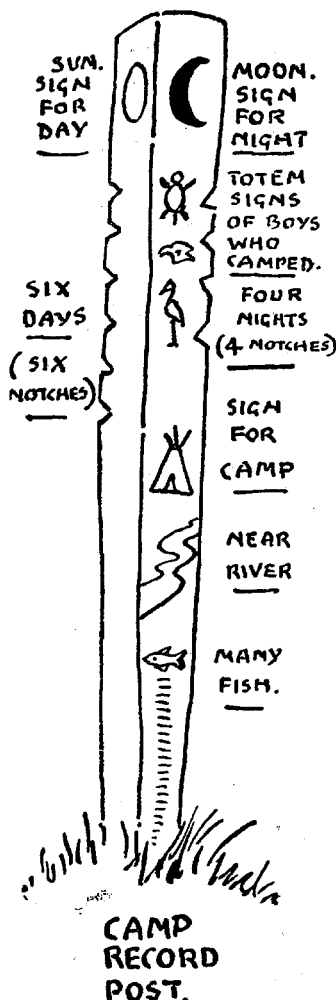
Camp Bookcase.—Get four pieces of wood. Two pieces about two and half feet long and half-inch thick. Two other pieces one foot square. Cut these two pieces for the sides of the bookcase as shown in the diagram. Now screw the "shelves" in between the sides and your camp bookcase is ready for use.

Camp Clothes-rack.—Made out of rough wood. Get three sticks one foot long and half-inch thick. Two pieces of wood one foot long, two inches wide and half-inch thick. Four little chunks three inches long, one inch thick for the legs. Nail together firmly as shown in diagram. Don't get your clothes wet in camp by letting them lie about on the wet ground. Make and use a clothes-rack.

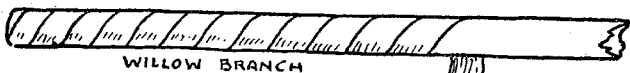
Woodman's Horn.—Get a branch of willow, cut evenly round and round all the way down the stick as shown in diagram. Now make the mouthpiece. B should be made of elder. A should be a block of wood. B must be able to fit over A (see dotted lines). A must be glued at the bottom to B. Wind the strip of willow bark round and round (see diagram) and fasten with a thorn. Fix in the mouthpiece.

Camp Record Post.—Should be made four and a half feet high and two inches square in thickness. It must be pointed and charred in the fire before being stuck in the ground near your tent. (See diagram.)

Lone Scout Letter-carrier.—You may be called upon to deliver a note or take a letter to the post. Don't dirty the letter by carrying

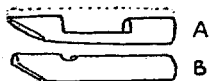
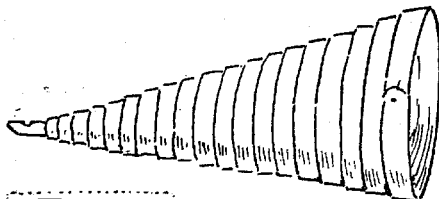
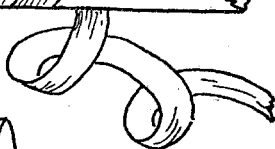


WOODWORK



WILLOW BRANCH

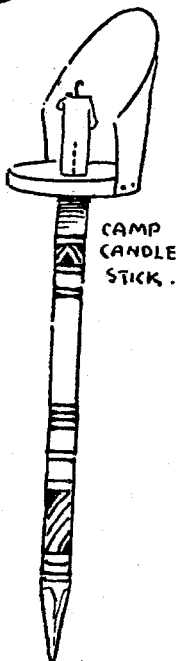
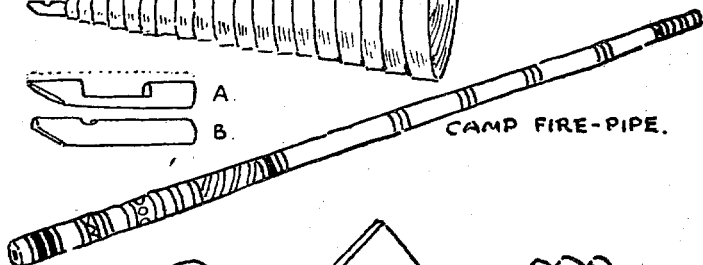
WOODMAN'S HORN



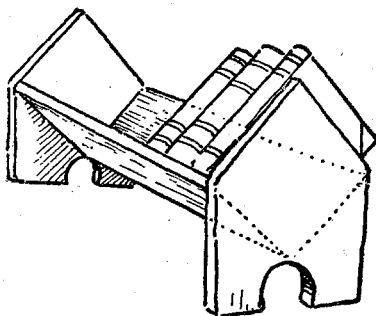
A.

B.

CAMP FIRE-PIPE.



CAMP
CANDLE
STICK.

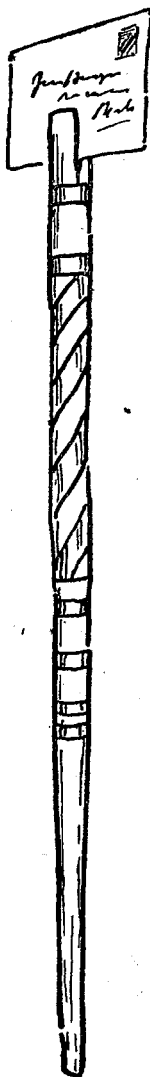


CAMP BOOK CASE



CAMP
CLOTHES
RACK.

LONECRAFT



**LONE SCOUTS
LETTER CARRIER**

in the hand, or crumple it in the pocket where it is easily forgotten. Make a letter-carrier as used by native postmen abroad. Get a stick of ash four feet long. Whittle out the decorations as shown and colour in with natural dyes. Make a split in the top one and half inches down.

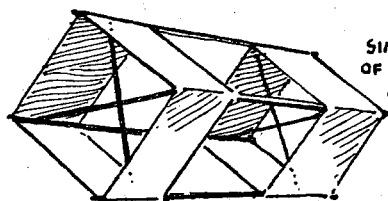
Shepherd's Pipe.—Of elder wood or a reed. (See illustration.)

Pan Pipes.—Of reeds or elder wood. In using elder the holes must be burnt out with a red-hot skewer. The base should be made of deal and the slot chiselled out carefully.

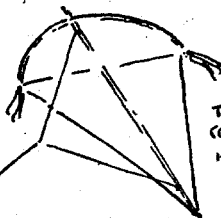
KITECRAFT

Lawrence Hargrave invented the scientific or box kite. It is the only really reliable kite. The kite has a wonderful history. The Chinese used the kite hundreds of years before the Christian era. It began as a toy, but the Hargrave or cellular kite is now used as a weather-chart, a photographer, a signalling apparatus, a medium for lifting and suspending a man in the air, a telephone, and a parcel or letter carrier. The invention of the Hargrave kite was the beginning of the aeroplane. All the well-known flying men and flying-machine inventors have worked from the box kite. Santos Dumont, the first man to fly in an aeroplane proper, used a huge motor-driven box kite, and in 1906 flew about seventy yards. The box kite is easy to make and is a splendid kite for flying. The old three-cornered kite should also be used, and kites may easily be made of your own Totem which will fly well. In making the framework of kites you can use penny bamboo rods, or laths of wood, on which should be stretched thin white calico lining (glazed), but I have found strong newspapers to be as good and even better. Kite-making is very cheap and you could not have a more interesting hobby and one in which you can make various experiments.

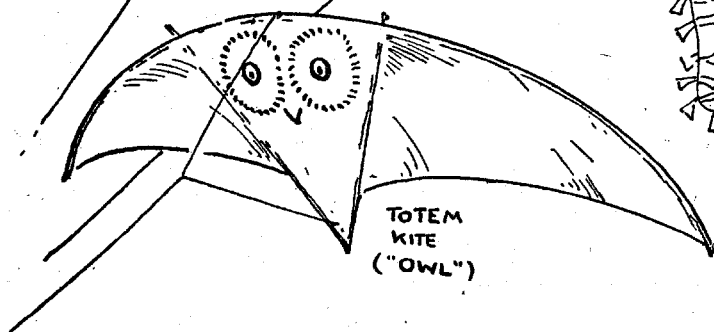
KITECRAFT



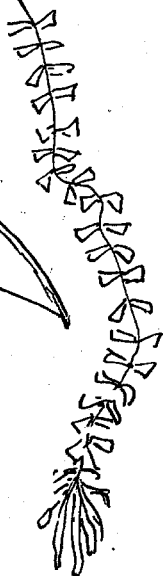
SIMPLE TYPE
OF BOX OR
MARGRAVE
KITE



THREE
CORNERED
KITE



TOTEM
KITE
("OWL")



LONE SCOUT KITES

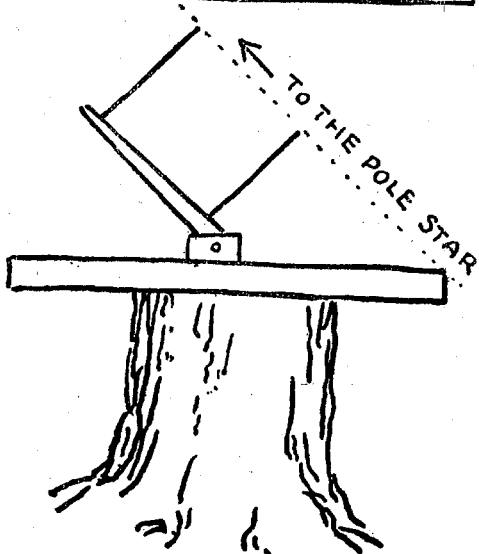
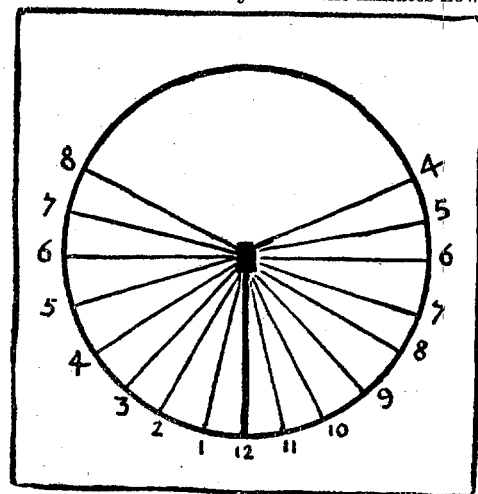
LONECRAFT

THE SUN-CLOCK OF THE LONE SCOUTS

Described by Ernest Thompson Seton, in the "American Scout's Handbook."

"To carve out dials quaintly point by point,
Thereby to see the minutes how they run."

SHAKESPEARE.



SIDE VIEW

To make a Lone Scout's sun-clock or sundial, prepare a smooth board fifteen inches square, on which you make a circle divided into twenty-four equal parts, and a hinged pointer (for the time being), whose upper edge is in the middle of the dial. Place your time-board on some *dead level*, solid stump in the open. At night fix the dial so that the twelve o'clock line points exactly north, which you must find by the Pole Star. Now use two sighting sticks of exactly the same height (so that you can sight clear above the edge of the board). Set the pointer exactly pointing to the Pole Star and fix it there immovably. Then remove the two sighting sticks. This dial will be found to be roughly correct. The angle of the pointer must be changed if you move the clock to another part of the country, because the angle of the North Star will be different in every latitude.

KNOTCRAFT

KNOTCRAFT

Every Lone Scout should learn to tie the knots shown in the illustration on p. 85.

Toggle, or Toggle-joint.—"A" is of wood which can be carved out with the knife. "B" the toggle complete.

Rope Splicing.—To join two ropes neatly without any knot. To splice two ropes, unravel the two ends for a few inches. (See illustration.) The strands are put alternately between one another "A," and the two ropes pushed against each other in this position. Try this first on a three-strand rope. Tie down the ends of one rope temporarily, as in "B." Then take the loose ends alternately and insert them in and out. In doing this the great thing is that each strand should be brought between two strands of the other rope. Use a marlinspike or some pointed instrument to help you push the ends through. Then untie the other ends and do the same.

STAMPCRAFT

(By E. Geo. Elliman.)

One often hears Stamp Collecting spoken of as a pursuit only for the wealthy. It is certainly true that very large and complete collections can only be formed by those with the big purse well filled, but a very great amount of pleasant and instructive occupation for the leisure hour is in store for those content to make a stamp collection of moderate size; and that too without any very great expenditure, for there are nowadays large numbers of stamps which may be picked up for a quite trifling amount, the studying and arranging of which will keep one well employed. Even our own current British stamps should not be despised; quite lately a series of changes took place in the printing of the stamps of Great Britain, with the result that quite a number of different varieties were produced in the space of a year.

In deciding what stamps are to be allowed a place in one's collection there are certain details it is most necessary to look after carefully: first and foremost, only such stamps as are in really good condition should be selected; by good condition is understood first, that the stamp be quite perfect, untorn, without holes, and if a perforated stamp the perforations shall be all intact. Many of the early issues of stamps were not perforated. Collectors

LONECRAFT

insist that these shall have a good margin on three sides at least, otherwise a perforated specimen with perforations clipped off would in many cases be quite undistinguishable from the often rarer imperforate varieties. Second, the design of the stamp should be well in the centre; badly centred stamps are very commonly met with in the issues of some countries. Third, all specimens should be clean and not heavily postmarked, and unused ones are expected to have the gum intact on back—this last point is not very strictly adhered to by some collectors, and really does not seem of such great importance, provided the stamp is otherwise in good condition; if the above points are attended to the value of one's collection will be far greater than would be the case if unsightly stamps are allowed to disfigure the album page.

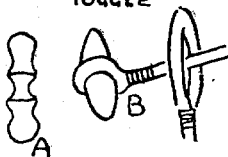
As the stamp collector makes progress with his hobby he will probably feel tempted to launch out and specialise in some particular country or countries, endeavouring to make his collection complete, or nearly so, in those countries chosen. In choosing a country to specialise in it is well to remember there are certain favourites with collectors, of these Great Britain and the Colonies certainly enjoy the greatest popularity. The stamps of United States are also much in request, though perhaps more so in the States than in this country. Most of the old European stamps are much collected, but these, like most of the older issues, are very highly priced. There still remain, however, several European countries of considerable interest and more within reach of the beginner, such as Holland, Norway, Greece, Sweden, Roumania, Russia and Belgium; these are all likely to become more popular in the future.

Now as to the mounting of one's stamps. Probably the beginner will feel strongly inclined to go in for one of the many cheap albums with spaces marked out for the stamps. These may be all very well for a start, but when it comes to making a specialised collection it is best to make use only of the blank loose-leaf albums; these allow of any amount of expansion without disarrangement of specimens already mounted. It should hardly be necessary to say, that on no account should stamps be gummed on to the leaves of the album, unfortunately this is, however, a very common mistake with the young beginner; they must be fixed in place with the proper stamp hinges, these allow of the back of stamp being examined, for watermarks and different kinds of paper, they can also be readily moved from one part of the album to another. Care must also be taken to prevent forgeries getting into the collection, though these may well be kept separately as curiosities.

Stamp collecting, or Philately, as it is termed, is sometimes described as a science. It must, however, be confessed there is

KNOTCRAFT

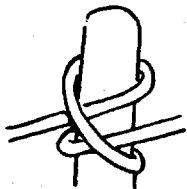
TOGGLE



OVERHAND KNOT



FISHER-
MAN'S
KNOT.



CLOVE HITCH



FIGURE
OF
EIGHT
OR
FLEMISH
KNOT



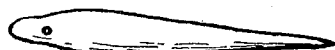
REEF OR
SAILOR'S
KNOT



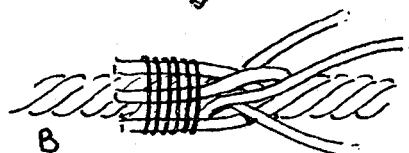
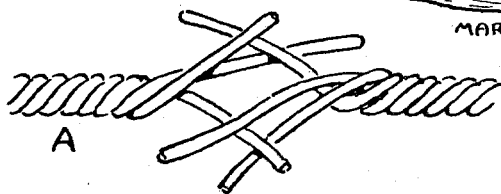
WEAVER'S
KNOT



BOWLINE
KNOT.



MARLINSPIKE.



ROPE SPLICING.



SHEET BEND

LONECRAFT

very little of the scientific about it. It will be found, however, to develop habits of order and neatness and business capabilities to a certain extent. In this last matter let the collector see that all his dealings are carried out with the strictest regard for fairness. The study of stamps too can hardly fail to add something to one's knowledge of geography and history. You will be tempted to study the atlas and find out exactly where the different countries are from which the stamps come. So you enlarge your knowledge of the world outside our little island.

COUNCIL FIRE POW-WOW V

LONE AID LORE

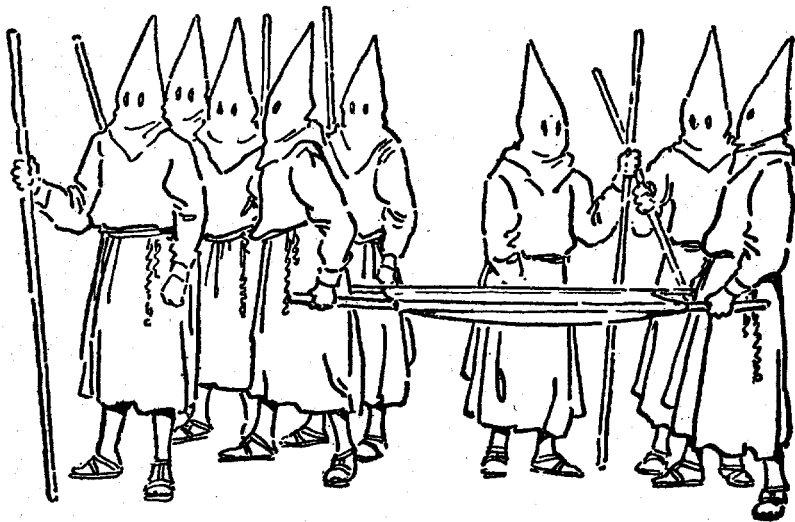
"—'Tis the Brotherhood . . .
Going on some errand good."

WHITTIER.

LONE AID LORE

THE STORY OF THE UNKNOWN BROTHERHOOD

A WONDERFUL city is the city of Florence, and there is much to see. The visitor stops. "Who are they?" he asks, for he sees a



procession of men in long robes wearing head-dresses which cover their faces, except their eyes. No one knows who they are. A bell rings; there has been an accident, or help is wanted for the sick or

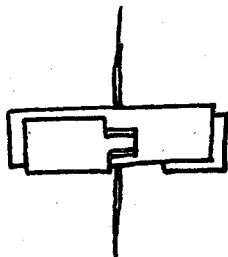
LONECRAFT

the dying. They of the Brotherhood put on the dress and assemble. Some are of the poorest and meanest, others of the richest and highest in the land. None knows. But they go about their deeds of mercy rendering help.

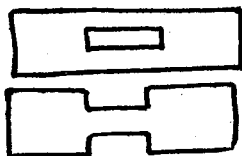
And this is how there came to be such a Brotherhood. There



CLEAN
CUT WOUND



SAME
CLOSED
BY TWO
STRIPS OF
PLASTER



HOW TO CUT
THE STRIPS OF
PLASTER.

once lived a long time ago a poor wretched man who got a meagre living by carrying loads—a porter. He saw much of the misery and many of the accidents that happened, and was always ready to help, but because he was ugly and dirty, and didn't want people to recognise him he wore a mask on these occasions. By degrees he got other beggarly porters and out-of-work wretches to help him. They were very poor, but nobody knew it, and they charged nothing. The one thing that might betray their low class was the bad language which they used so often as not to know it. It was enough to sicken the sick and scare the dying. So they made a rule among themselves that every time a bad word was used a



HOW THE PUPIL OF THE EYE SHOWS POISONING.

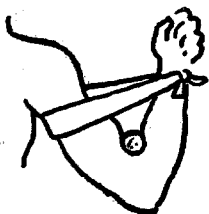
1. Normal pupil.
2. Dilated pupil of apoplexy.
3. Pin-hole pupil of opium-poisoning.
4. Dilated pupil of belladonna poisoning.

small fine equal to a farthing should be paid. After a time there was enough money to buy a stretcher, and they now contributed their pence without contributing any bad words. They were joined by men of better class, townsmen and shopkeepers, who left their business and came out when the bell rang. The rich and the great

LONE AID LORE

also came and begged to join the beggars. They didn't wish to be recognised because they were too grand instead of too dirty. So all continue to wear masks, and the work originated by the poor Lone Scout of a porter goes on to this day.

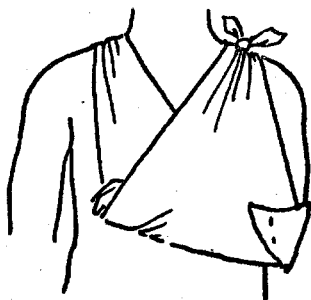
When an accident happens, don't get flurried. Keep cool and



How to stop bleeding from forearm with pad and flexion.

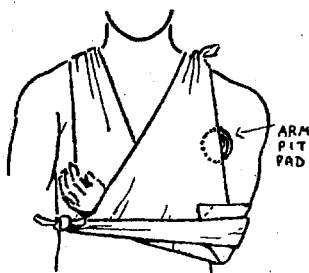


Fracture.

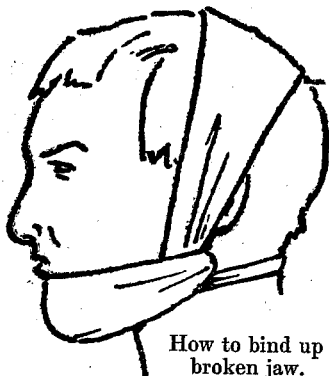


Arm sling.

have your wits about you. If you are alone don't run away for help, but render help. Often immediate assistance at the moment is worth more than all the aid afterwards when it is too late. Don't be afraid of blood. You carry plenty of it about with you, and there's no occasion to faint just because you see it. The very first thing to do is to stop the bleeding by tight binding. In the case



What to do for broken collar-bone.



How to bind up broken jaw.

of a drowning man, if you cannot swim, get out as far as you can, and reach your staff to him, or take off your jacket and throw him one end. Or watch which way he is drifting, run down the stream

LONECRAFT

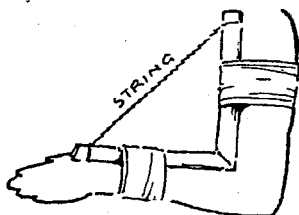
and you may be able to catch him at the corner as he whirls by. Do this, or anything you can, rather than run away for help, but by all means blow a whistle as loudly as possible.

Here are just a few useful hints which every Lone Scout should know :—

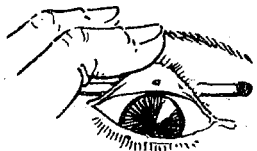
SPLINTS AND BANDAGES

A **SPLINT** is just a piece of split wood which you bind to a broken arm or leg to give support. But anything will do if straight and smooth ; umbrella, walking-stick, or staff.

A broken leg should be bound to the other leg to give support.



Arm support and sling.



How to remove grit from the eye with a match.

If allowed to dangle it is not only more painful, but gets more out of place.

A broken arm may be laid straight down the side of a man and bound to his body for support.

But in both cases use a splint if you can find a piece of wood handy.

A **FRACTURE** is a broken bone. You may tell it because the arm or leg is useless, hurts, swells and gets out of place.

A **BANDAGE** is a strip of rag which you bind round a wound or with which you bind a broken limb to the splint. Use your neckerchief ; slit the lining out of your jacket ; use your belt or your braces ; string or cord padded with grass to prevent cutting.

A **SLING** is a bandage slung round the neck ; it makes a loop to support the lower part of a broken arm and take off the weight. To make a sling knot the corners of two neckerchiefs together to make it long enough to hang down on the man's chest, so as to hold up the arm on the square ; the hand should be a trifle higher than the elbow, not lower. If there is nothing to make a sling

LONE AID LORE

put the hand inside waistcoat and button it there to support it, or pin the sleeve across the breast of the jacket.

Accidents often happen in the public road. A man is thrown from bicycle, motor, or horse. You must let him lie where he is and not move him out of the way; your companion (if there is one) stands on guard waving handkerchief as a danger signal. If the place is bleeding you must stop bleeding first. Cut away the clothing and tie string above the wound; then bind the place with wadding or clean rag. Now draw the limb out to its proper place and keep it in position while you bind on the splint. Put a twist of hay or grass round the splint if you have no wadding to pad it with. If not attended to at once a broken bone becomes a hundred times worse by the broken ends grinding together or poking through the flesh.



How to deal with a broken thigh.

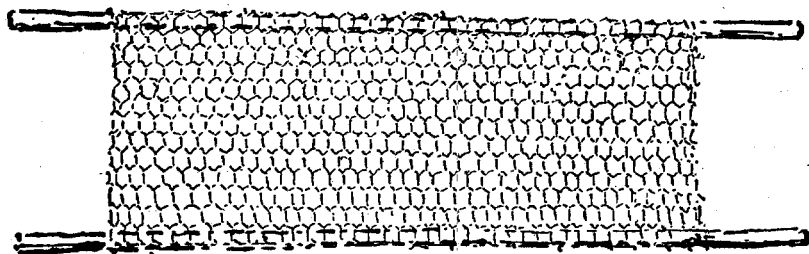
When a broken leg has been bound to a splint the patient can limp with assistance to the nearest place of shelter, and of course he can walk with a broken arm in a sling.

But if the spine, the thigh, or any bone of the body has been broken, he must not be shifted or lifted upright on any account. Blow your whistle loudly for assistance, and shout over the hedges and fields for help. You must get at least two others (if possible, four others) to assist you; unbutton and open the man's coat to serve as a hammock. Two helpers should hold it on the button side and two on the button-hole side, while they support the head with one arm. Now they all lift very gently, very little and all together, while you slip beneath him a hurdle, or a strip of wire-netting, a horse-cloth, a rug, a sheet, or a long overcoat. Of course a stretcher is the right thing to slip under him if there is one, but there seldom is when wanted. Use your wits to think of something handy and suitable. Wire-netting from the chicken run at the next farm is excellent, because you can slip a pole through the wire-work on each side and so carry the injured men to the nearest house with the least possible shaking. Here a mattress should be placed on the floor and the patient laid upon it.

LONECRAFT

SPRAINED ANKLE

If very bad slit the back seam of boot with pocket-knife, then loosen laces and remove boot. Tear your handkerchief into strips,



HARGRAVE'S LONE SCOUT STRETCHER.



LONE SCOUT'S
HAY ROPE.

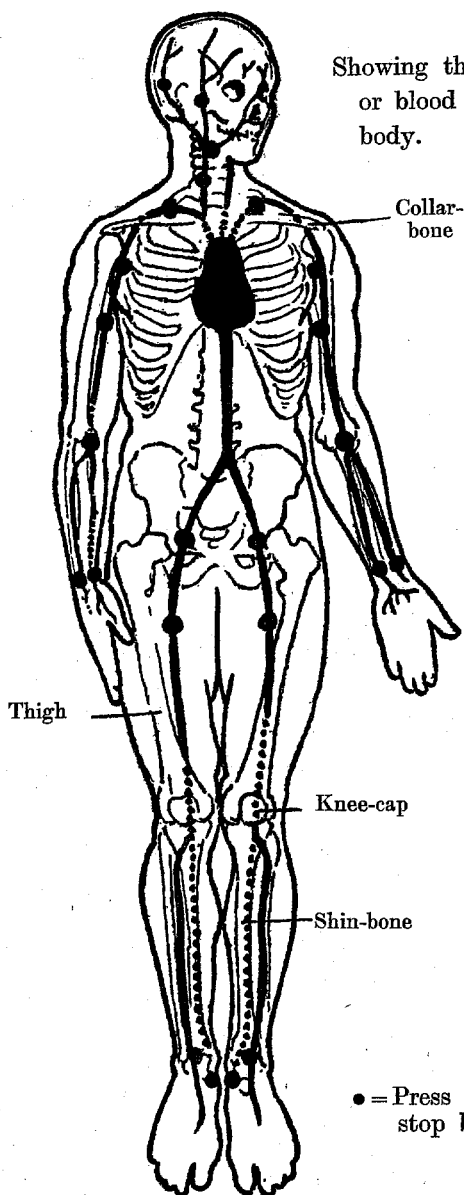


douse them in cold water, tie as tightly as you can across and across the foot round the ankle. Meanwhile keep the foot raised on a little hillock while you sit and rest. Keep dousing the rag with

LONE AID LORE

CHART

Showing the main arteries
or blood channels of the
body.



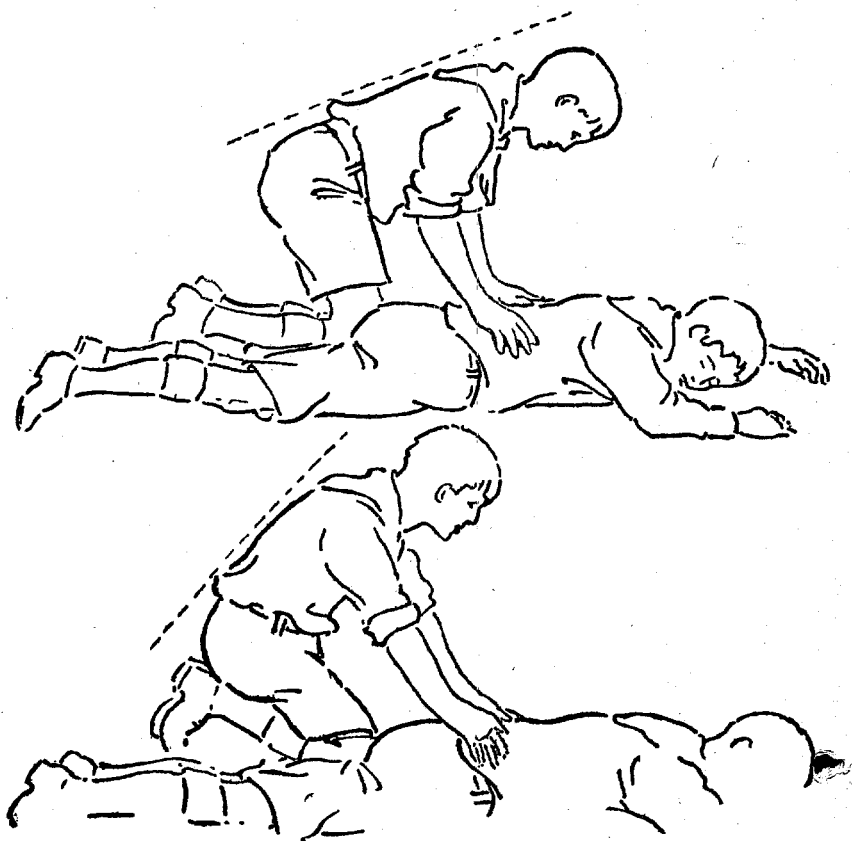
● = Press here to
stop bleeding.

LONECRAFT

cold water. Undo it and draw the bandage tighter. When a little easier get to the nearest cottage, bathe it with warm water and use hot-water bandages.

TO RESTORE BREATH AFTER DROWNING

A man dragged from the water may seem dead. Don't trouble about his wet clothes. Waste not a minute. Lay him on his stomach



with head on one side to keep nose and mouth clear. Kneel down, spread your hands on his lowest ribs, and let your thumbs nearly join in the small of his back. Lean your body forwards and press

LONE AID LORE

straight downwards firmly but not with a jolt. Draw back more quickly to ease the pressure, still keeping your hands in place. Keep on doing this, up and down, swaying backwards and forwards in regular movement, twelve or fifteen times a minute. Keep on. You may succeed in restoring breath even after *two hours*. When he begins to breathe keep time with him. Watch carefully in case the breathing should stop. If it begins to slacken or fail, you must set to work at once and continue the same process. Meanwhile dry blankets and hot bricks wrapped in flannel should be got ready. When breathing is well set up, feed with a few drops of tea or beef-tea. Get him to bed in warm blankets, rub round the heart with hot flannels, and place hot-water bottle (or brick) to the feet. He should be enticed to sleep, and by no means questioned or disturbed in any way.

TO STOP BLEEDING

If leg or arm, lift that part above the rest of the body to lessen the amount of blood which flows to that part. The arm should be held above the head. If you cannot stop bleeding by pressing over the wound, you must *press against the bone* at the nearest suitable point between the wound and the heart. (See chart.)

A plumber stops the escape of water from a burst leaden pipe by pressing together the pipe above the point of escape (or wound). Bleeding from a main artery spurts out with each heart-beat.

If bleeding very badly tie your handkerchief round loosely above the wound and twist tight with a stick. This should not be left on long, however. Apply cold-water rags.

FOR MAD DOG'S BITE

Tie the limb as tightly as possible above the wound to stop circulation and drive the patient to doctor at once.

BURNS

Put on olive oil or linseed oil. Bicarbonate of soda is also good to lay on or even common flour.

REMEMBER THE FOLLOWING RULES OF HEALTH :—

Brush your teeth.

Get up early.

Go to bed early.

Don't smoke.

Don't drink.

Wash well.

Don't sit in wet boots.

Take exercise.

Don't spit—it spreads consumption.

LONECRAFT

Breathe through the nose.

Think.

Don't listen to dirty stories.

Don't abuse your body.

Eat good plain food.

Don't bolt it.

Don't have your bed too warm.

Sleep out of doors all you can.

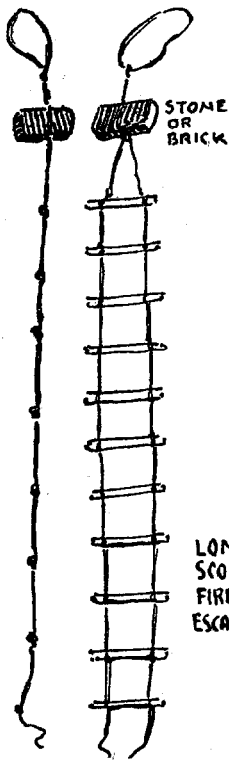
Don't look at dirty or trashy books.

Keep your body in working order.

Don't get constipation.

Keep clean.

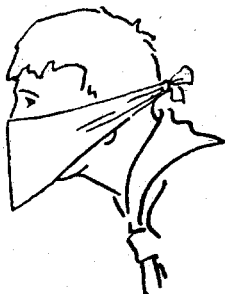
WORK.



WHAT TO DO IN CASE OF FIRE

Rouse the people living in the house. To enter a burning building soak your handkerchief in water and tie round your head just above nose.

(See illustration.) Crawl on the floor—smoke rises, and you are less likely to get suffocated if you crawl with



LONE
SCOUT
FIRE
ESCAPES



CASE OF FIRE

head down. Get help as soon as possible. Five gallons water, with two lbs. common ammonia in it will put out a large fire. Keep it sealed up ready. Exposure to the air spoils it.

.

Every Lone Scout should learn to swim and to save life from drowning—but you must not learn swimming in a river or canal *alone*; you must be accompanied by someone who can swim properly.

COUNCIL FIRE POW-WOW VI

THE MEDICINE BAG OF THE LONE SCOUTS

Herb Lore, Poisonous Plants, Dyeing with Natural Colours.

"Medicine is mine ; what herbs and simples grow
In fields and forests, all their powers I know."

DRYDEN.

HERB LORE OF THE LONE SCOUTS

INFUSION means the water in which a herb has been boiled or soaked.

Dissolve.—To melt in liquid.

Poultice.—A pad of boiling-hot herbs made into pap folded in muslin and bandaged on the place affected. Mostly used for gatherings or sores.

Tonic.—Means a medicine which gives strength.

HOW TO PREPARE HERBAL MEDICINE

Caution.—Be very careful to pick the right herb. It is very easy to mistake a *poisonous* herb for the one you want. So be careful.

Herbs should be infused in boiling water which should be allowed to stand till cold. About one pint of water to each ounce of herbs. It may be taken as a rule that all herbs, leaves, flowers and seeds may be prepared for use as medicine by infusion.

Roots and barks should be put in cold water to soak for one night, then boil (in the same water) for half an hour. When cool, strain and bottle.

As a rule the dose is half a teacupful twice a day. The medicine may be sweetened to make it easier to take. Medicine to cause perspiration should be taken warm. Medicine for constipation should be taken at night-time on turning-in.

Bramble-root tea is good for gripes or choleraic complaints.

HERB LORE

Nettle tea is the best herbal medicine for fevers, and is also good for internal bleeding. You can stop bleeding of the nose by soaking a piece of cotton-wool in nettle juice and putting it into the nostril. A large cold key put down the back is also good.

Jack-by-the-hedge is useful as a blood stauncher. It is most important that the leaves be perfectly clean. They should be washed before use.

The juice of Dock is good for eruptions or spots; the leaves may be put on sores or nettle stings.

Dandelion roots make a good tonic tea, which is useful for coughs and for the liver.

Mullin leaves boiled in milk make a good poultice.

Peppermint makes a good tonic drink. This plant grows in marshy places.

Burdock herb makes a good cleansing poultice. Burdock root is also good but is very much stronger.

Camomile tea is good for indigestion.

An infusion of Coltsfoot leaves is a reliable remedy for coughs.

The juice of Cranesbill root (wild Geranium) for internal and external bleeding.

An infusion of Cudweed or Cottonweed, useful for ulcerated or sore throat.

An infusion of Horehound herb for colds or coughs.

An infusion of Raspberry leaves makes good gargle for sore mouths, etc., and Self-heal may be used as a gargle for sore throat.

Tea made of the Wood Betony herb is good for headaches and a good tonic drink.

An infusion of Shepherd's Purse for diarrhoea.

Elder flowers soaked in water may be used for an eye wash, and in the same way Eyebright makes a good wash for inflamed eyes.

Elder blossom put into a jug of water softens the water and gives it a delicate perfume: good for washing the face.

A bunch of elder leaves in a tent or room keeps away flies. You will be doing a good turn to a horse if you tie a bunch on his head.

The petals of the Red Poppy (common field poppy) boiled down with water and sugar make a syrup of a beautiful deep crimson colour, which is quite harmless to use as a colouring in cooking, medicines, etc., and it has a pleasant flavour.

LONECRAFT

Recipe.—Red Poppy petals $\frac{1}{4}$ lb., sugar $\frac{1}{2}$ lb., pure spirit $\frac{1}{2}$ oz. Add the Poppy petals to just over $\frac{1}{2}$ pint of hot water; allow to stand for six hours; press out the liquid; strain through muslin then dissolve the sugar in the liquid by heating.

Marsh-mallow.—A syrup made from the roots of this common wayside plant is very soothing to the throat and chest, and therefore useful for coughs and sore throats.

Recipe.—Marsh-mallow root sliced and dried 1 oz., sugar 22 ozs., water about $\frac{3}{4}$ of pint. Steep the Marsh-mallow in the water six hours, strain and press out any moisture, in the liquid dissolve the sugar and heat syrup to boiling.

Buckthorn.—Syrup of Buckthorn is made from the juice of the berry of this plant, and is a purgative medicine, not very suitable for human use, but of great value as a medicine for dogs.

Broom.—A tea made from the top shoots of the Broom plant will be found good for kidney disorders.

Recipe.—Broom tops dried and bruised 1 oz.; boiling water $\frac{1}{2}$ pint. Pour the boiling water on broom, let it stand 15 minutes, then strain off.

Wild or Dog Rose.—Hips, the fruit of the Wild Rose, are pleasantly acid and contain sugar; they may be considered a cooling and sustaining food.

Chamomile (or Camomile).—This herb does not grow very well in this country; but there is no reason why the flowers should not be saved and dried, they may be used for hot fomentations for swollen face, etc., and a tea made from the flowers is excellent for stomach troubles, indigestion, etc.

Recipe.—Camomiles 1 oz., boiling water 10 ozs.; prepared in the same way as Broom Tea.

Coltsfoot.—The wool from the underside of the Coltsfoot leaves may be used to make tinder.

Thistle.—Wool collected from the seedy flower-heads of various species of thistles may be used to stuff pillows.

Chicory.—The roots may be dried and used as coffee, they are good to eat and liked by some as a boiled vegetable.

Dandelion.—The fresh juice pressed from Dandelion roots is a good liver tonic.

Cowslip ointment was at one time much used as a healing ointment for all sorts of wounds and broken chilblains, it is quite

POISONOUS PLANTS

likely to give good results if prepared as follows : melt $\frac{1}{4}$ lb. of clarified lard, the good quality American (bucket) lard will answer as well, add to it 1 oz. cowslip flowers and $\frac{1}{4}$ oz. beeswax, keep the mixture warmed for about one hour, stirring occasionally, next strain it through muslin, when partly cold add half a teaspoonful Friar's Balsam, and stir frequently till cold.

Moss.—The pollen from Club Moss makes a good dusting powder for chafed skin.

POISONOUS PLANTS

Monk's-hood.—Every part is poisonous. Root has been mistaken for horse-radish with fatal results. The most deadly of all our plants. Colour, purple. Grows about three feet high. Leaves dark green. Called Wolf's-bane by Anglo-Saxons ; also known as Friar's Cowl, or Helmet Flower.

Deadly Nightshade.—Berry about size of wild cherry, green at first but gradually becoming a purplish glossy black. Three or four of these berries cause death. Sweetish taste ; no unpleasant smell. Stalk rather hairy, green, often tinged with red. Grows three to four feet high. Flower is dull purple. Every part is poisonous. Dangerous to carry in the hand. Known as Belladonna, Raging Nightshade, or Furious Nightshade.

Hemlock, Water Dropwort.—Two to five feet high. Stalk tinged with red. Flowers in July ; yellowish white. Root or stem if cut gives out yellow juice which is highly poisonous. A piece of this plant as big as the top of the finger will cause death. Also known as Dead-Tongue.

Cowbane, or Water Hemlock.—Is a fatal poison. Like Hemlock the flower grows in an umbrella-shaped cluster. Leaves bright green. Disagreeable smell. Stem three or four feet high, hollow, furrowed and branched, smooth and tinged with red. Flowers white, from June to August. Not very common ; is found in fen districts. Always grows in swamps, ditches and marshy places. Is poisonous to animals, especially cows.

Fool's Parsley.—Deadly poison. Has been mistaken for parsley, with fatal results. Grows in hedge-banks, and often in cultivated fields. Sometimes on dry wall or sea cliff. Will not grow on damp ground. Colour, dark green, and in this way you can tell it from parsley. Grows one to two feet high. Note the three small green leaflets hanging under each little cluster of white flowers. When

LONECRAFT

bruised or crushed it has unpleasant smell and you can tell it is unwholesome. Known also as Dog's Parsley.

Yew and Berries.—Fatal to eat.

Privet.—Very poisonous ; has had fatal results.

Elder.—The berries are unwholesome eaten raw ; but much used for making wine.

Waterwort.—Rank poison.

Bittersweet.—Has bright red berries like Deadly Nightshade. Poisonous.

Foxglove.—Leaves are poisonous, though used in medicine.

Black Bryony and White Bryony.—Both very unwholesome.

Marsh Marigold.—Very poisonous.

Lords and Ladies.—Deadly poison. Also known as Cuckoo-pint, Parson in the Pulpit.

Poppy.—Seeds very unwholesome.

There are many other poisonous plants, but those given are the commonest.

NATURAL DYES

There are many things a Lone Scout can dye for himself.

To make your dye take the leaves or twigs and boil them for an hour, then strain.

Take your material, dip it in a mixture of alum and water ; 1 oz. of alum to 1 pint of water. Let it dry slowly. When nearly dry put it in the dye. If it is cotton you may boil it, any other material should be put in warm enough dye to bear your hand in the water and slowly stirred about for a time, then hang out to drip and dry. Be sure everything is quite clean before you begin to dye it.

Brown.—Take walnut tree roots or bramble roots or shoots or green walnut husks.

Green.—Nettle juice for woollens without alum. Ripe Privet berries, with alum. Alder or Buckthorn catkins and ripe berries with alum (sap-green).

Red.—Roots of Yellow Lady's Bedstraw. Wild Madder. Alder bark, used for staining fishing nets brown.

Black.—Water Horehound for woollen or silk.

Yellow.—Weld or Wild Mignonette (Also called Dyer's Weed),

NATURAL DYES

Heather, Peat sod, bark of wild Plums, Hawthorn bark, Sweet bay-bared Willow, Nettle juice with alum.

Crimson.—Bark of Common White Willow.

Blue.—Hips of Burnet Rose with alum dye silk (only deep purple). Dogwood berries, purple, blue. Woad.

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Sloe juice is an indelible marking ink for woollen and linen, but not for cotton.

COUNCIL FIRE POW-WOW VII

TOTEM LORE

The Totems, Names, and Totem Signs of the Lone Scouts.

"Each his own ancestral Totem,
Each the symbol of his household ;
Figures of the Bear and Reindeer,
Of the Turtle, Crane, and Beaver. . . ."

Song of Hiawatha.

EVERY Lone Scout has a Totem.

"Which is your Totem ?
Carefully note him,
Mimic him, quote him ;
If he's your Totem
Honour his skill !"

Totem Chant of the Lone Scouts.

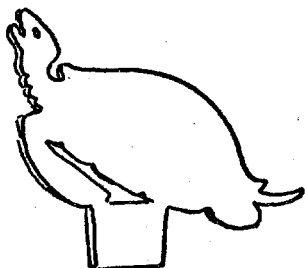
Every Lone Scout makes his own Totem Pole. This pole is stuck in the ground about twelve yards in front of a Lone Scout camp. Messages may be left stuck in the cleft. In visiting another Lone Scout camp and finding the scout absent, leave a message in picture-writing in your friend's Totem Pole.

A Lone Scout always salutes another Lone Scout's Totem with a full salute. This is a very strict rule in totem lore and is always observed by Lone Scouts. The figure of the totem should be either cut out of wood with a knife or fretworked out of cedarwood (cigar boxes). It should then be screwed and glued into the pole and enamelled thinly the proper colour. Use penny tins of enamel paint.

The Indian tribes had their Totems and Totem Poles. Probably the way in which it first originated was this : A certain band were good swimmers, they took the Turtle as their totem ; another band were good runners, they took the Reindeer ; and so on.

A Lone Scout may be good at jumping, he takes the Grass-hopper as his totem, and is named by another Lone Scout "Big

TOTEM LORE



STAND
TO FIT
CLEFT
IN POLE



HOW TO CUT
THE STAND FOR
A TOTEM WITH
THIN LEGS

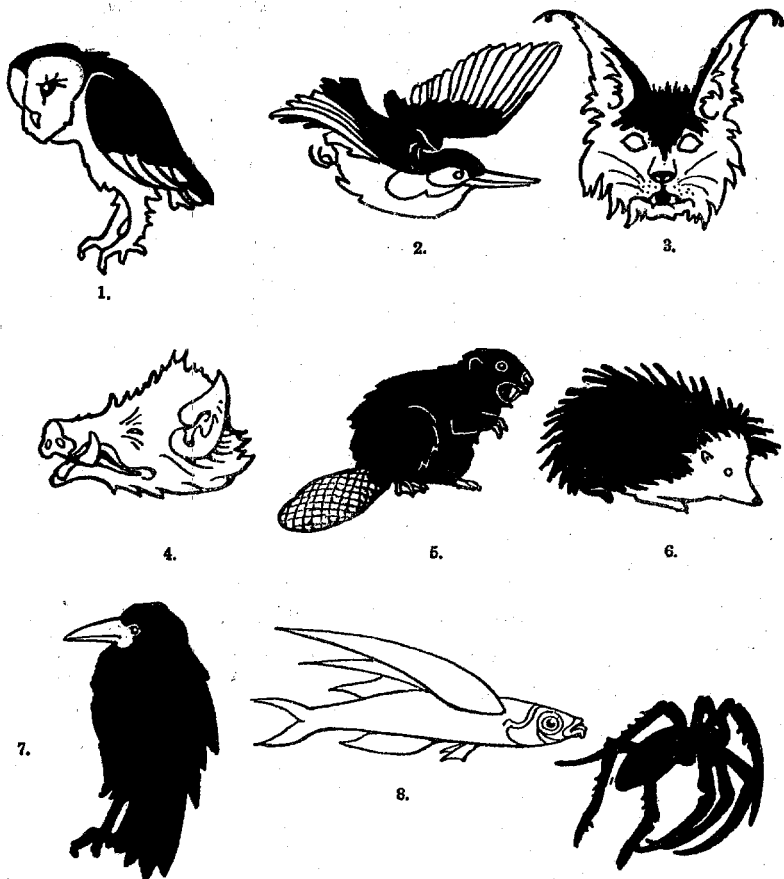


MESSAGE
IN PICTURE
-WRITING

TOTEM
POLE

LONECRAFT

Grasshopper." If your totem is the Owl or Owlet you should study the habits of the Owl; how he comes out by night, how he hides by day; you should be able to make the call of the Owl. In fact,



the Lone Scout with the Owl Totem should know all there is to know about the Owl. He must read about the Owl. He must go to the woods and stalk the Owl; he must draw the Owl, and mimic the Owl and know all its ways, and he must make and set up his Totem Pole.

TOTEM SIGNS OF THE LONE SCOUTS



10.



11.



12.



13.



14.



15.



16.



17.



18.



19.



20.



21.



22.



23.



24.



25.



26.

TOTEM SIGNS

No.	Name.	Colour of Staff Streamers.
1.	Owl.	Yellow and black.
2.	Kingfisher.	Green and blue.
3.	Lynx.	Green and yellow.
4.	Wild Boar.	Purple and white.
5.	Beaver.	Brown and black.
6.	Hedgehog.	Khaki and white.
7.	Crow.	Black.
8.	Flying-fish.	Emerald-green.
9.	Spider.	Scarlet.
10.	Humming-bird.	Purple and green.
11.	Heron.	Pale blue.
12.	Squirrel.	Red.
13.	Grizzly Bear.	Gray.

No.	Name.	Colour of Staff Streamers.
14.	Turtle.	Yellow and white.
15.	Grasshopper.	Grass green.
16.	Penguin.	Black and white.
17.	Reindeer.	Purple
18.	Owlet.	Yellow and blue.
19.	Wagtail.	Gray and white.
20.	Fawn.	Orange.
21.	Dormouse.	Khaki.
22.	Swan.	White.
23.	Rabbit.	Brown and white.
24.	Long-eared Bat.	Gray and black.
25.	Chimpanzee.	Pink and brown.
26.	Swallow.	Navy blue and white.

LONECRAFT

INDIAN NAMES FOR LONE SCOUTS

Every Lone Scout should get another Lone Scout to name him. For instance, if you have good eyesight you can be given the name of "Eagle-eye," or if you are a good runner "Deerfoot." Here is a list of Indian names :—

Lone Wolf	Little Beaver
Gray Fox	White Eagle
Yellow Bear	Beaver Tail
Lone Heron	Lone Buffalo
Little Owl	Elk Chief
Double Runner	Running Rabbit
Big Wolf	Bear Chief
Elk Horn	Spotted Eagle
Big Moon	Running Crane
Curly Bear	White Antelope
Red Fox	Painted Wing
Bear Paw	Running Antelope
Deer-trail	Blade-of-a-Hatchet
Buckskin Jack	Eyes-of-a-Lynx
Smoke-of-a-Wigwam	Hawk-eye
Print-of-a-Moccasin	Great-big-little-Beaver
Cunning Panther	Young Otter

and many more which you may easily think of. My own name, given me by the boy scouts of this district, is "Wa-whaw-goosh," which means the "White Fox."

SIGNCRAFT

COUNCIL FIRE POW-WOW VIII

SIGNCRAFT

Secret Messages, Signals, Trail-Signs, Picture-Writing, and Sketchcraft
of the Lone Scouts.

PICTURE-WRITING

"For the Earth he drew a straight line,
For the Sky a bow above it ;
White the space between for Day-time,
Filled with little stars for Night-time ;
On the left a point for Sunrise,
On the right a point for Sunset ;
On the top a point for Noontide ;
And for rain and cloudy weather
Waving lines descending from it.

Thus it was that Hiawatha
In his wisdom taught the people
All the mysteries of painting,
All the art of Picture-Writing.
On the smooth bark of the birchtree,
On the white skin of the reindeer."

Song of Hiawatha.

SIGNCRAFT

SECRET SIGNS OF THE LONE SCOUT

EVERY Lone Scout should know the Trail Signs, as used by the North American Indians. (See p. 123.)

The Sign of the "Bended Bow."—This sign is made of two sticks with a bunch of grass at the top of the bent bow. It means "Get ready for war," that is to say, "Get ready to rally for scouting" at a certain spot (which is arranged beforehand). This sign is left stuck in the ground in such a place that the person you wish to read it is sure to see it.

LONECRAFT

"I am leaving sign."—One stick stuck in the ground with a bunch of grass at the top. This means "Keep an extra sharp lookout for all kinds of 'sign.'"

The framework of a miniature wigwam stuck up means "This is a good camping ground."

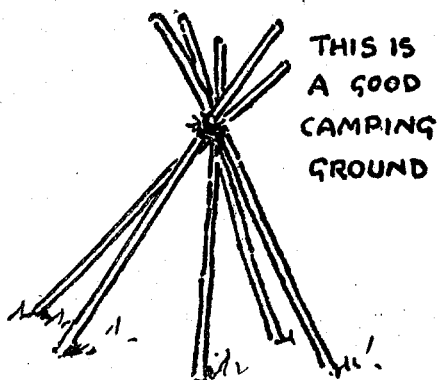
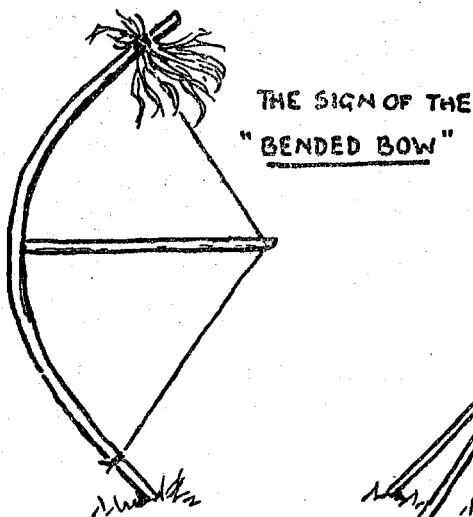
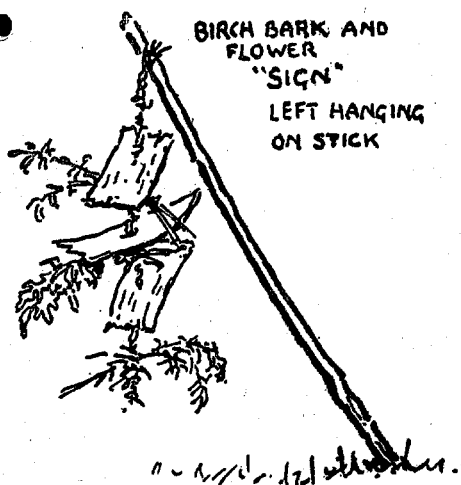


INDIAN FINDING "SIGN."

The arrow-shaped leaf of the cuckoo-pint or lords-and-ladies placed on the ground with a pebble to keep it in position means "Follow this trail."

Flower and Bark Signs.—A cluster of flowers can be made to express any message, if care is taken in selection. If a flower is

SIGNCRAFT



TRAIL SIGNS OF THE LONE SCOUTS

LONECRAFT



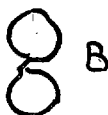
WIGWAM



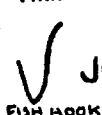
ARROW



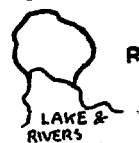
SNAKE



TWO LAKES



FISH HOOK



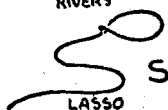
LAKE & RIVERS



CRESCENT MOON



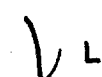
INDIAN CHIEF



LASSO



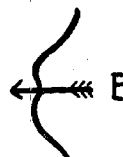
HALF MOON



FISH HOOK



TOMAHAWK



BOW & ARROW



TWO WIGWAMS



HORSESHOE



SPEARING



WIGWAM & SPEAR



ARROWHEAD



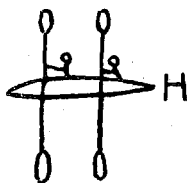
SICKLE



MOON



BUFFALO WORMS



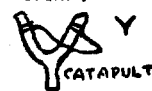
CANOE



PEACE PIPE



SPEARS



CATAPULT



LIGHTENING

THE LONE SCOUT SIGNCRAFT ALPHABET

FLOWER AND BARK SIGNS

reversed or turned upside down, its original meaning is contradicted.

A full-blown wild rose placed over two buds means "secrecy," or "mum's the word."

"Yes" may be implied by adding a similar flower. "No," by pinching off a petal and casting it away.

"I am" is meant by a laurel leaf twined round the bunch.

"I have," by an ivy leaf folded together.

"I offer you," by a leaf of Virginia creeper.

A broken straw.—Disbanded, finished, ended.

Ivy.—Loyalty, or "stick to it."

Arbor-Vitæ.—Unchanging friendship.

Canary Grass.—"Keep on keeping on"; "dogged does it."

Laurel.—Fame and glory, victory, "we win."

Golden Rod.—"Be cautious"; "carefully does it."

Monk's-hood.—"Danger is near."

Forget-me-not.—"Remember."

Deadly Nightshade.—"It is not true." "A snare," "an ambush."

Oak.—Hospitality (a Lone Scout is a brother to every other Scout). "Make yourself at home."

Straw.—"I agree with you."

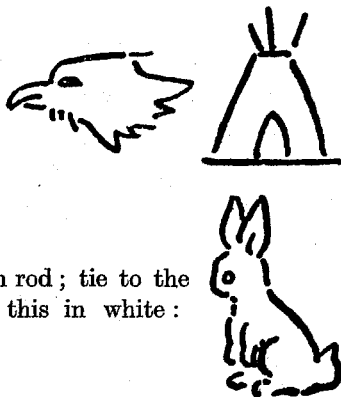
Thistle.—"Look sharp."

Sweet Pea.—"I depart soon."

Supposing you wish to send the following message so that other people cannot read it:—

"Red Eagle is in camp;—be careful;—White Rabbit departs soon;—Keep on the trail;—Danger is near;—White Rabbit is loyal;—remember him;—signed, White Rabbit."

Plait a long band of grass or straw or rush on which to string up or thread your message. A scrap of birch bark with the following drawing in red upon it:



Tie to the band a bit of golden rod; tie to the golden rod a piece of bark with this in white:

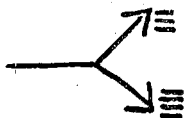
LONECRAFT

SIGNCRAFT

(Trail signs of the Lone Scouts.)



Camp in this direction.



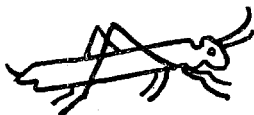
We have divided—three one way,
four another.



Peace.



War, trouble, or danger about.



Go in the direction in which the
head of totem is pointing.



"I have gone home."



Wait here.



Good water in this direction.



"Letter hidden three paces from
here in direction of waving line
from mouth of totem."

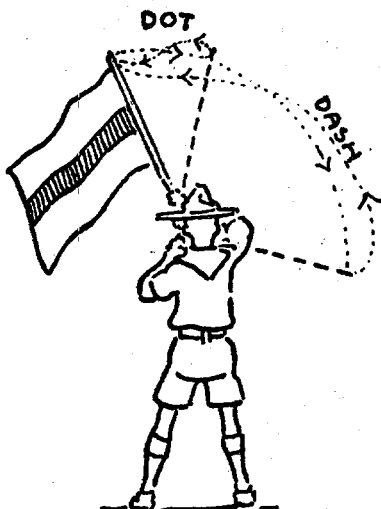
SIGN-SENDING



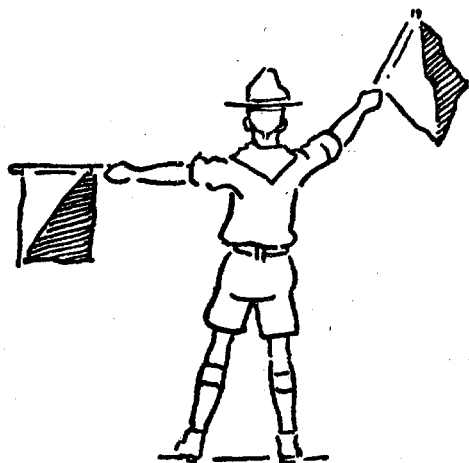
SMOKE SIGNALLING

(The Scout is signalling "• • ■" Letter "U.")

LONECRAFT

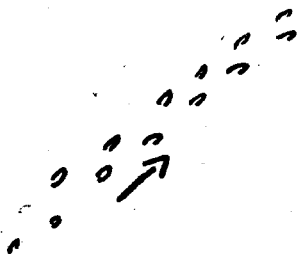


MORSE
SIGNALLING



SEMAPHORE
SIGNALLING

Tie to the band a sweet pea; then a scrap of bark with tracks drawn on it:



Tie on canary grass; piece of monk's-hood; then drawing of rabbit in white with a sprig of arborvitæ and forget-me-not—signed by drawing the head of a rabbit on bark.

Now you have a sort of string made up of scraps of bark with flowers in between; tie the string to a stick. (See illustration, p. 111.) This may be either sent by a messenger or stuck up in the ground where your friend can read it when he comes along.

INDIAN SIGNS

Shaking a blanket means—"I want to talk to you."

Hold up a tree branch—"I want to make peace." Equals flag of truce.

Hold up an axe or knife means—"War. Won't give in."

SIGNAL-SMOKES



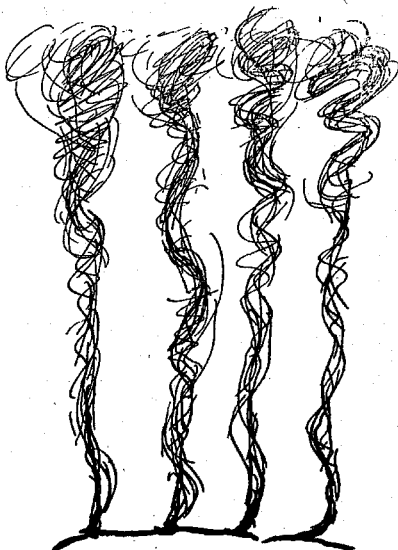
"THE CAMP IS HERE"



"I AM LOST."



"GOOD NEWS"



"RALLY HERE."

SIGNAL-SMOKES AS USED BY THE RED INDIANS

LONECRAFT

Hold up staff horizontally—"I have found something," or discovered track.

SIGNALS

There are two systems, the Morse Code and the Semaphore Code. The first consists of only two signs, a *dot* and a *dash*, which are made up into all the letters of the alphabet. The other is made by the positions or *angles* at which the arms or flags are held. You can signal with your arms if you have nothing else, but a flag in each hand shows, better. You can also signal (in dot and dash) with a whistle, with smoke, with flame, with sun-flash, and with lamplight. Every Lone Scout must learn these codes, as signalling is very important in case of accident, fire, etc., to call up help. It is also used in scouting games, and a scout must learn to read and send messages both in Morse and Semaphore.

In Semaphore you use a small flag in each hand.

In Morse you use one large flag which is waved from left to right in a long figure-of-eight swerve to make a *dash*. In doing this keep the right hand above the left. The short "wag of the flag" or *dot* is a quick jerk of the flag made also in a figure-of-eight.

Smoke signals should be used by day and flame signals by night. Use wet leaves for making a smoke fire and a wet blanket to shut off the long and short puffs of smoke. (See illustration.) By lifting the blanket at long and short intervals you let the smoke rise in short puffs or long curls.

Flame signals are made in the same way with a wet blanket, except that *dry* wood or leaves are used to make a bright flame.

MORSE CODE

A	• —	(1) N	— •
B	— • • •	(2) O	— — —
C	— • — •	(3) P	• — — •
D	— • •	(4) Q	— — • —
E	•	(5) R	• — •
F	• • — •	(6) S	• • •
G	— — •	(7) T	—
H	• • • •	(8) U	• • —
I	• •	(9) V	• • • —
J	• — — —	W	• — —
K	— • —	(0) X	— • • —
L	• — • •	Y	— • — —
M	— —	Z	— — • •

SIGNCRAFT

Letters A to I also stand for Nos. 1 to 9.

K stands for the figure 0.

Call up signal : both arms waving at letter J.

"Are you ready."—K. Q.

"Go on."—G.

"Very end."—V. E.

"Stop."—Arms held at letter R until answered.

"Read " or "got message correct."—R. D.

Here is the easiest way of getting Morse by heart :—

MORSE CODE

(Arranged in Opposites)

A	● —	(1) opposite	N	— ●
B	— ● ● ●	(2) "	V	● ● ● —
D	— ● ●	(4) "	U	● ● —
F	● ● — ●	(6) "	L	● — ● ●
G	— — ●	(7) "	W	● — —
E	●	(5) "	T	—
I	● ●	(9) "	M	— —
S	● ● ●	"	O	— — —

The following are called "sandwiches" :

K	— ● —	(0) "	R	● — ●
P	● — — ●	"	X	— ● ● —
Y	— ● — —	"	Q	— — ● —

The following have no opposites :

H	● ● ● ●	(8)
C	■ ● ■ ●	(3)
J	● ■ ■ ■	
Z	■ ■ ● ●	

LONECRAFT

SEMAPHORE CODE

A		(1)	N	
B		(2)	O	
C		(3)	P	
D		(4)	Q	
E		(5)	R	
F		(6)	S	
G		(7)	T	
H		(8)	U	
I		(9)	V	
J			W	
K		(0)	X	
L			Y	
M			Z	















The numerical sign means "numbers coming," and is followed by the alphabetical sign (J) which means, "figures finished—letters coming."














On the next page is an easy way to get Semaphore by heart.

SIGN-SENDING

SEMAPHORE CODE

(Arranged in Opposites.)

A  (1)
 B  (2)
 C  (3)
 H  (8)
 I  (9)
 J 
 K  (0)
 L 
 M 
 N 
 O 
 Q 
 T 
 D  (4)

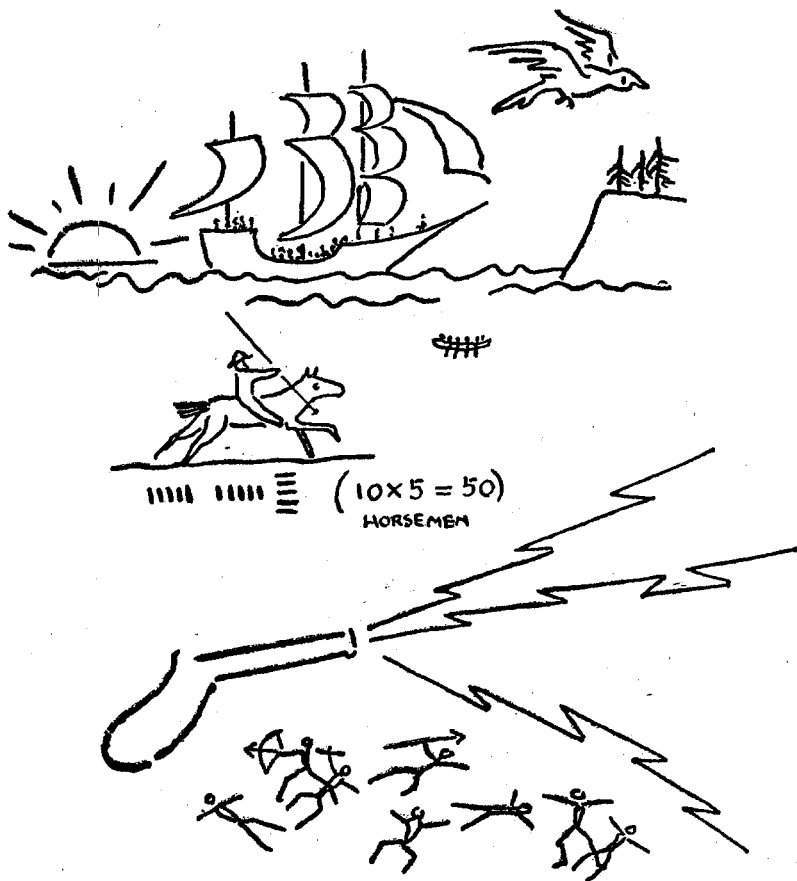
G  (7)
 F  (6)
 E  (5)
 Z 
 X 
 P 
 V 
 Erase 
 S 
 U 
 W 
 Y 
 Numerical 

SECRET MESSAGES

Messages and despatches written in Morse or Semaphore will be found very useful for official purposes, but secret Lone Scout messages should be written in the Signcraft Alphabet. (See p. 112.)

LONECRAFT

Secret Writing. To make invisible ink use the pure juice of a lemon. A penful of this liquid will fill a sheet and leave no tell-tale marking on the paper. To read the writing hold the sheet to the fire, and the message will appear.



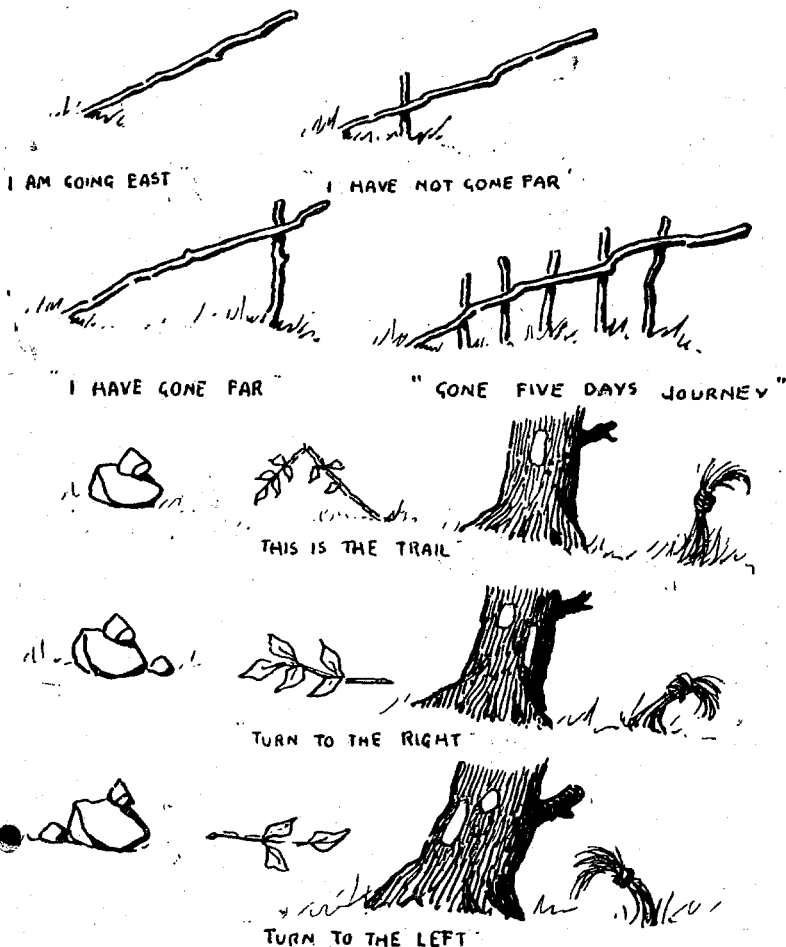
PICTURE-LETTER TO MONTEZUMA

Hundred-big canoe with many wings comes flying like a bird from the rising sun. Fifty strange unknown beings have landed with double heads and four legs. Lightning comes from their tomahawks killing many.

INDIAN TRAIL SIGNS

PICTURE-WRITING AND SIGN LANGUAGE

If you go abroad and cannot speak the language, you have to use signs. The silent language of signs is understood all the world over, but the Red Indians brought the Sign language to wonderful perfection, being clever mimics, and quick at reading the meaning



STONES - TWIGS - TREE - & GRASS SIGNS

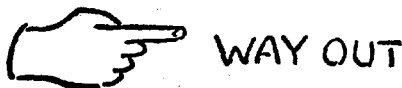
LONECRAFT

of silent acting. Men of different tribes, speaking different languages, were able to talk and tell stories to each other in Sign language.

Sign-making was probably the beginning of all language, helped out with noises, grunts and squeals, twitters and groans, to imitate the sounds of things. In the same way all writing was originally picture-writing. The picture-maker is only a mimic who imitates the shape of things. Nowadays in writing we only express the sound of words, but all men began by writing the shape of things.

When for the first time ships blown along by sails approached the coast of Mexico the native Indians sent a picture-writing to warn their King Montezuma. All the picture-writings were burnt by the Jesuits, but from the description, the letter must have been something like this. (See illustration, p. 122.) Can you read it?

Picture-writing and picture-reading was carried much further than we can now imagine. It is now almost a lost art. Yet we still use it to some extent, as when a hand points the direction :—



Or when we use Roman figures which are picture-fingers :—

Here we see that V represents the open hand. We now leave out the fingers for the sake of brevity.

X is only the double of V or two hands.

And of course all our picture-advertisements are more or less picture-writing.

Picture-writing has the advantage of being a shorthand. There is no long-worded description. It is short and to the purpose. This is why it is needed by Lone Scouts. Suppose we wanted to say : "I am going to travel on foot for one month."

Here we have ten words. In picture-writing it is written like this :—

Which means, "I travel on foot from the first quarter to the last quarter of the moon." Or take this :—



PICTURE-WRITING

which means : " Camped out for three months and practised boating, fishing and reading."

I have just had this message sent to me on a post card from "Lone Beaver." Can you read it? I give it because it shows how picture-writing really works.

The message means : "To White Fox.—On Thursday I shall be out (*Wigwam closed*), on Friday I shall be at home (*Wigwam open, smoke rising, Totem Pole standing*): Saturday I shall be out—(signed), "Lone Beaver (*tail of a beaver*)."



Any ordinary person with no knowledge of how to read and send messages in picture-writing would be unable to read this post card. That is why picture-writing is a very important part of the Lone Scout's training.

INDIAN SIGN LANGUAGE OR SILENT LANGUAGE

Below you will find a few of the signs used by the wonderful Indian Sign-talkers of North America, and now used by Lone Scouts.

"To talk" (to tell a man to talk).—Hold right hand in front of mouth. Join thumb and first finger into an O, the other fingers closed on palm. Throw the hand forward sharply with quick motion of wrist, at the same time flip forward the index (or first) finger in imitation of words coming from the mouth.

LONECRAFT

"Stop talking" (be quiet; silence; don't speak).—Make sign for talk, then immediately pass the hand, open, fingers extended down and across in front of the mouth. That is to say in sign language, "talk cut."

"Man," first finger of right hand held upright before face, back to front, push slightly outward and upward.

"Woman."—Pass open palm with circular, sweeping action to right side of face and head, meaning flowing hair.

"Day."—Hands open, fingers extended, palms upward. Carry arms from centre of body to each side. There hold them horizontally and motionless; meaning "all open."

"Night."—Hands open, fingers extended and joined, palms down; carry from sides to centre of body; cross right hand above left, but not touching, and held motionless; meaning "all closed."

"Sun."—Right hand and arm extended upwards, thumb and forefinger formed into crescent, other fingers closed.

"Moon."—Sign for sun and night.

"Spring."—Right hand near ground, back downwards, thumb and finger extended upward (this is sign for grass); raise hand a few inches once or twice to represent grass growing.

"Summer."—Both hands high above and in front of head; on each side fingers extended and pointing downward, to represent the sun's rays.

"Autumn."—Left hand held up in front of body, back to front; fingers and thumb extended upwards to represent branches (this is sign for tree); touch finger of left hand with right forefinger; carry right hand downward, as something falling slowly to earth. Do this several times, meaning "the fall of the leaf."

"Winter."—Both hands in front of body, fingers and thumbs closed, right hand above left; shake backward and forward with a shivering motion. (This is sign for cold.)

"Is it a long or short time?"—Hands partly open, backs to right and left, thumbs and first fingers closed as if holding a string between; separate some inches, then bring near each other.

"Long time."—Hands held as above, draw apart by series of jerking motions; the distance finally repeated means the length of time.

"Short time."—Hold hands as above, a little distance apart; bring near each other.

"A pot."—Thumb and forefinger of both hands, open and crescent-shaped (other fingers closed), held about a foot apart.

"A bean."—Thumb pressed against forefinger of right hand, a short distance from the tip; other fingers closed (sign for any small object).

SIGN LANGUAGE—SKETCHCRAFT

“To put on.”—Sign for pot; then move hands downward to the ground, as if putting on fire.

“To boil.”—Both hands held low in front of body, backs down, fingers partly closed; flip out thumbs and fingers, at same time make slight upward motion with wrists.

“To drink.”—Right hand held as if grasping cup; carry to mouth; turn up as in the act of drinking.

“Coffee.”—The *bean*, that you put in *pot*, and *put on fire*, and *boil*, and then *drink*.

An expert Indian sign-talker will make the five signs to express coffee almost as quickly as that word can be spoken.

Lone Scouts should practise the above signs. They are very useful in scouting because it is a silent method of talking.

The Indian kept count of the passing years by counting “days” “sleeps,” “moons,” and “winters.”

There is no name for any division of time less than a day.

To indicate any shorter period of time, the Indian points to the heavens, and measuring off a space, says, “It was as long as it would take the sun to go from there to there.” Their “day” is from daylight to darkness; “sleep” or night from dark until daylight.

The Indian word for year means “from winter to winter.”

Their year *begins* with first fall of snow. An Indian will tell you he is so many *winters* old.

SKETCHCRAFT

The great point to remember about sketching is this:—

“*Nine-tenths of drawing is seeing.*”

Every scout must observe. It is a scout's duty to “keep his weather-eye open” (as the old buccaneer had it).

Observe everything. A great artist is a great observer. Unless a scout can draw at least as well as the American Indians he is not much use as a scout. Don't imagine that drawing is a waste of time. Some grown-up people who ought to know better think so, but they are not scouts.

Every scout knows how important it is to observe and to record what is observed.

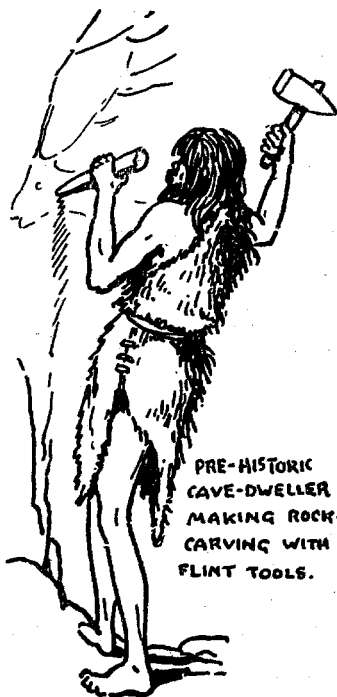
The Red Indian is the finest scout the world has ever seen. *Every* Indian could draw. The Indians drew pictures of their totems, battle scenes, camp life, canoeing, hunting; of the stars, sun and moon; of trees, rivers and wigwams.

Take your sketchbook and pencil and do *at least one sketch each*

LONECRAFT



PRE HISTORIC
DRAWING
SCRATCHED
ON ROCK BY
CAVE - MEN.



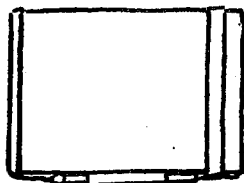
PRE-HISTORIC
CAVE-DWELLER
MAKING ROCK-
CARVING WITH
FLINT TOOLS.



LONE
SCOUT
SKETCHING.

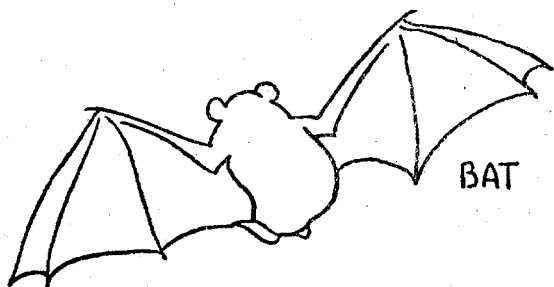
SKETCHCRAFT

THE OLD AND
THE NEW

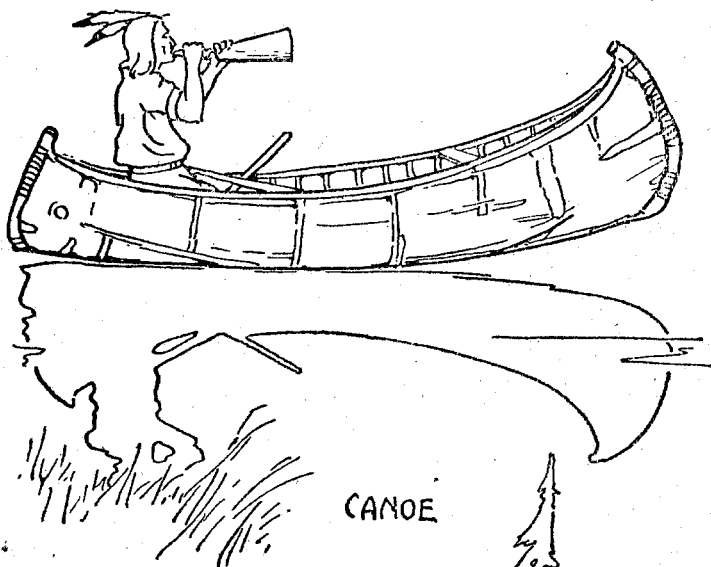


SKETCH BOOK.

HOW TO DRAW IN SIMPLE OUTLINE

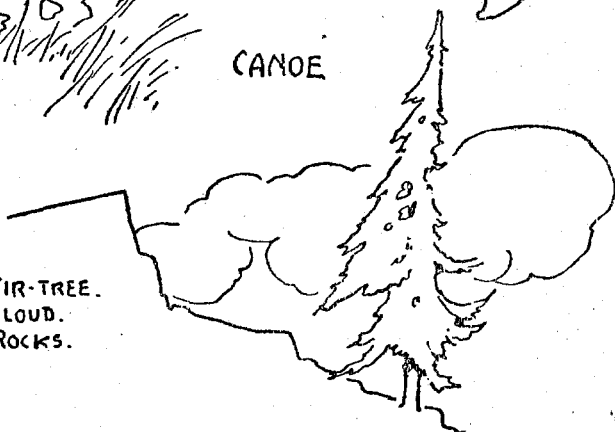


BAT



CANOE

FIR-TREE.
CLOUD.
ROCKS.



LONECRAFT

day. Never mind what you draw ; draw everything and anything, from a billy-can to a mountain.

If at first you don't succeed "keep on keeping on." If you "give in" you are not a scout.

So just because you can't draw as well as other people or because people laugh at your sketches don't "shelve in" and give up—if you do, it shows you have no grit. It shows you're a "funk." Take as much trouble to teach yourself sketchcraft as you take to learn woodcraft and you'll never repent it.

Use your eyes and draw what you see. Like many other things (swimming, for instance), if you only go in and try right away, you'll be surprised how simple it all is—if *you only know how*. The only way to learn how to draw is to take your sketchbook and sketch. It's practice does it—and not being afraid of what other people will say.

Now a few hints about sketchcraft and how to sketch : Don't shade—draw everything in outline. It takes a professional artist to know where and how to shade, and even then it sometimes spoils the drawing. If you want to succeed in sketchcraft keep to outline work.

Never mind about having lessons. A drawing lesson never made anyone draw properly yet. It may improve you, but nothing else. The real reason why so many people cannot draw is because they are *afraid* to go in and do it.

In drawing, as in everything else, it's a mistake to hesitate.

"Draw firm, and be jolly,"

was a motto taught by Hunt, the great American artist. He also said, *"We don't try—for fear that we can't."*

But it is a scout's business to do what other people are "funking."

Again the American artist said :

"Dare to make a mistake if it be a bold one."

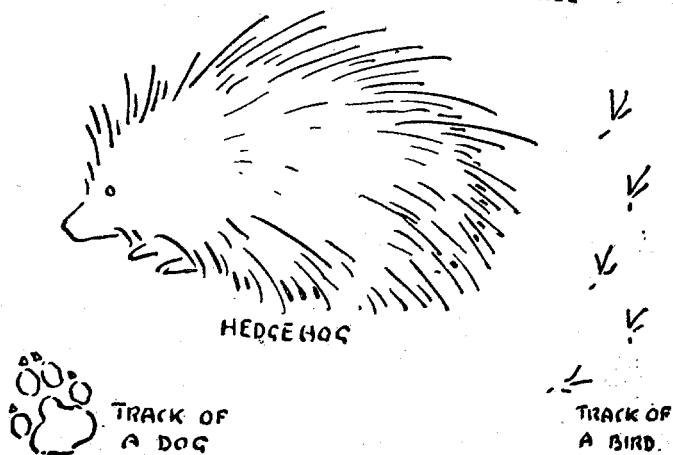
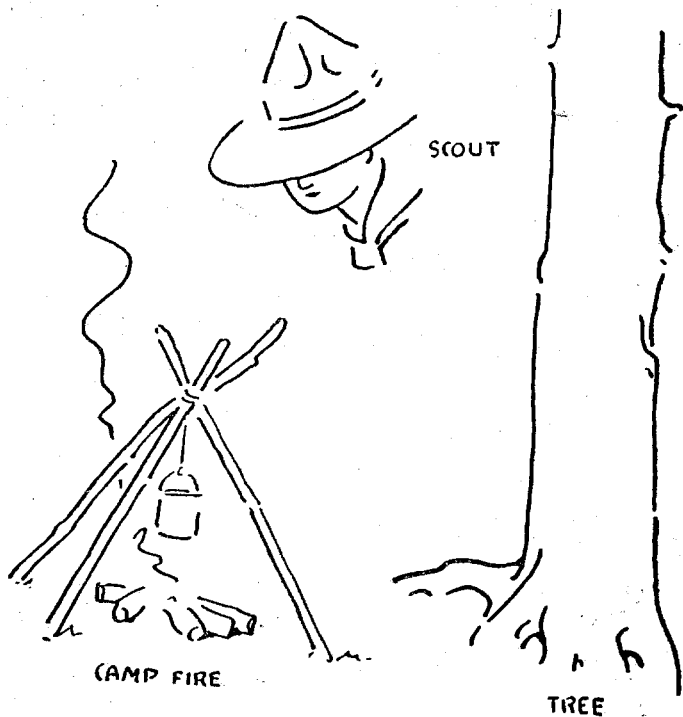
That is to say, don't hesitate. Do it. If it's wrong *do it again*. If it's still wrong *keep on doing it again*. Try to be simple in your sketches as in all other branches of scoutcraft.

Don't go and "shade a drawing up" because you think it "looks more finished." Don't imagine that "niggling" (as we call it) makes a thing finished. "Niggling" is "touching up" or "finishing off." Keep your drawing in simple outline. Remember that to *draw* simply and plainly is to *speak* simply and plainly.

Draw what you see—and don't try to put in what is not there, because you think it might "improve" the sketch—it won't. Don't rub out a mistake. First of all *scribble* the drawing in lightly.

Then, when you've once made up your mind as to which are the correct lines, draw them in boldly. Then rub out the mistakes,

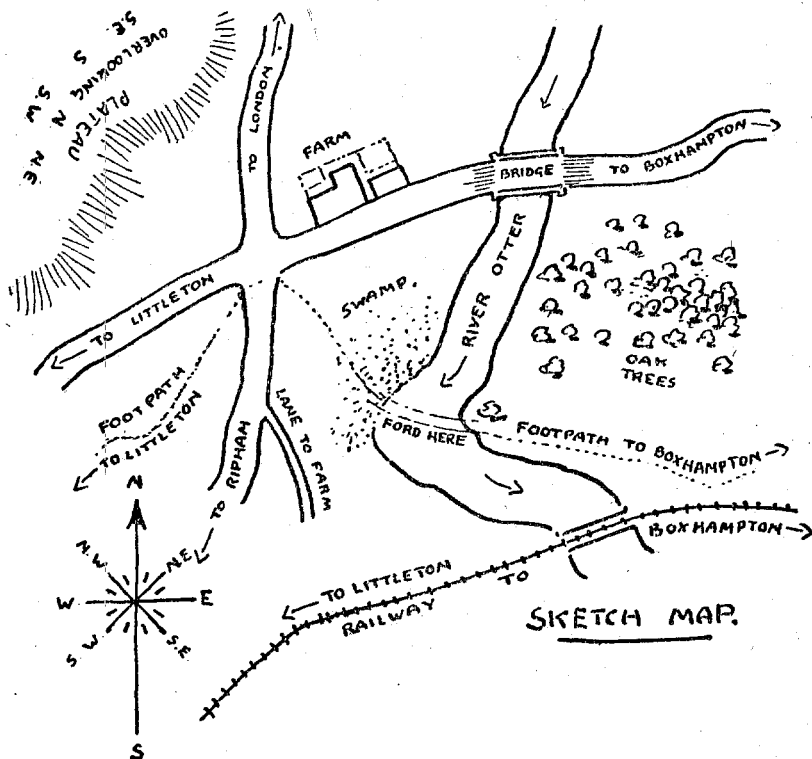
HOW TO DRAW IN SIMPLE OUTLINE



LONECRAFT

just like you take down the scaffolding *after* the house is finished. The first rough scribble is the scaffolding—so that you may build the solid lines on to it.

Don't laugh at your drawings. A scout looks upon sketchcraft (like all other branches of lone-craftsmanship) seriously *and cheerfully*.



Don't "swot" at drawing. Draw for fun and you'll draw well. If the drawing is wrong look at your mistakes carefully. Don't destroy the incorrect drawing. Take another page and do it right.

Drawing is useful if only for making designs and plans.

You see we in the Lone Scouts don't believe in going to a London firm of outfitters for our "kit." As far as possible every Lone Scout must make his own things. He must make his own

SKETCHCRAFT

Totem Pole (for this he must be able to draw). A Lone Scout must be able to look after himself properly by himself. If you were away in the backwoods or in the bush you couldn't go and get a staff from a London outfitter—you would have to take an axe or a knife and cut one out for yourself. Of course, in England you must be careful not to do any damage to woods or hedges—but as a rule a keeper or farmer or woodman will get you a *rough* staff with the bark on it if you ask him.


You will find it useful in decorating your staff to be able to draw. You will find it useful to be able to make rough sketches or plans of things you want to make, such as model canoes, camp-stools, nesting-boxes, bridges, tents, or huts.

THE BLIND ALPHABET

Braille is a system of embossed or raised writing for blind people, formed by using all the possible combinations of six points arranged as shown.

Lone Scouts use this system for writing messages in code to each other. If they know of any blind person who cannot read already in this way, they do a good turn by giving up some spare time to teach it. You can imagine how cut off and lonely a blind person must be, so any of you Lone Scouts who happen to know of some poor blind person should teach them Braille, the blind alphabet, by pricking out the signs on a sheet of card with an ordinary one-inch French nail. The way to do this is to pencil out the dots, then prick them slightly with a pin. Next turn the card over, lay it on a soft wooden board and punch the dots with nail and hammer. The headlines of the daily paper can be done in this way, and it will give great pleasure to blind people to be able to read a little of the news.


LONECRAFT

								
A ₁	B ₂	C ₃	D ₄	E ₅	F ₆	G ₇	H ₈	I ₉
J ₀	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	
,	.	!	Numeral Sign	Poetry Sign	-	_____		?

Hyphen

Dash

2 2



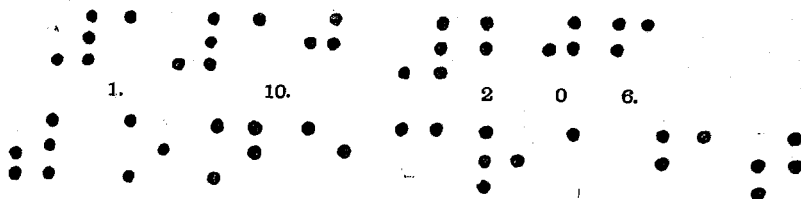
A

Letter Sign

22.

A.

1. 10. 2 0 6.



CAN YOU READ THE LAST LINE ?

COUNCIL FIRE POW-WOW IX

Sing-songs, Roundelays, Ballads, Glees, and Derry-down Ditties.

J. H.

Why you can spot a scout anywhere by his smart walk and the "merrie look" on his face.

LONECRAFT

JINGLE—JINGLE—JANGLE

Swanks and swells may strut about,
Whigs and Tories wrangle;
We're the lads to sing and shout
Jingle—jingle—jangle!

When the council fire's alight,
When the pot's a-dangle,
Shout, my lads, with all your might
Jingle—jingle—jangle!

When the stars are peeping out,
When the sky's a-spangle,
We're the lads to sing and shout
Jingle—jingle—jangle!

G. H.

TRAIL SONG OF THE LONE PATROLS

(To the tune of *John Brown's Body*.)

Black Crow's spirit's in the Happy Hunting Grounds,
Black Crow's spirit's in the Happy Hunting Grounds,
Black Crow's spirit's in the Happy Hunting Grounds,
As we come tramping on.

Hia! Hia—hia!

Hoo—yah!

Hia! Hia—hia!

Hoo—yah—ha!

Hia! Hia—hia!

Hoo—yah!

As we go tramping on.

Black Crow's spirit's, etc.

J. H.

TOODLE—LOODLE—LOO

A scout should wear a laughing phiz;
A scout's a scout, no doubt;
He hasn't got the rheumatiz,
He hasn't got the gout.
We needn't yet complain, you know;
It's O for me and you!
We shan't be boys again, you know;
Toodle—looodle—loo!

CAMP FIRE JINGLES

If now he's not to do his best,
Why then I ask you, *when?*
He hasn't got the indigest;
Nor the yet influen.
We needn't yet complain, you know;
It's O for me and you!
We shan't be boys again, you know;
Toodle—looodle—loo!

G. H.

SONG OF THE MERRY MEN

We live in the forest, we live at our ease,
And the green of the forest we don;
As free as the river, as free as the breeze,
We take our own venison wherever we please;
For where will you find such good fellows as these—
Robin Hood, Scarlet, and John?

Chorus—For where will you find, etc.

The lazy and wealthy fat abbot we seize,
And the palfrey he's riding upon;
The well-to-do merchant, the haughty grandees,
And even the baron, must pay us our fees;
For where will you find such good fellows as these—
Robin Hood, Scarlet, and John?

Chorus—For where will you find, etc.

Our camp is the greensward, our castle the trees,
As bonny as bonny as bon;
If the rich and the proud are brought down to their knees,
Yet the poor man is loaded with bounty, and sees
There is nothing to fear from such fellows as these—
Robin Hood, Scarlet, and John!

Chorus—For where will you find, etc.

G. H.

SONG OF THE LONE SCOUT MEDICINE-DANCE

(To the tune of the *British Grenadiers*.)

The Medicine-man is chanting
The Scarlet-Snake's-head song:
And all the Tribe is dancing—
To the beat of his old Tom-tom.

To the beat of his old Tom-tom we dance;
To the Scarlet-Snake's-head song.
With a *Hi—yah!* ha-ha! *Hi—yah!*
With a *Hi—yah!* ha-ha—*ha!*

LONECRAFT

Round and round the Camp we go—
To the Scarlet-Snake's-head song ;
We keep on dancing faster ;
To the beat of the old Tom-tom.

To the beat of the old Tom-tom we dance
As faster still we go ;
With a *Hi—yah !* ha-ha ! *Hi—yah !*
With a *Hi—yah !* ha-ha !—*ho !*

J. H.

A SCOUT'S A SCOUT FOR A' THAT

Is there a namby-pamby lad
What hangs his head and a' that ?
The nin-cum-poop ! We join the troop,
And dare he scouts for a' that ;
For a' that and a' that,
His pouts and doubts and a' that,
The mother's joy don't make the boy ;
A scout's a scout for a' that.

Is there a lardy-dardy lad
What swags and brags and a' that ?
The swanky scamp, we let him champ,
And march to camp for a' that ;
For a' that, and a' that,
Their shouts and flouts and a' that,
The college cap don't make the chap ;
A scout's a scout for a' that.

G. H.

TWINKLE DOT AND TWINKLE DASH

Little star so small and bright,
Heliographing all the night,
Flashing signals far away,
How I wonder what you say !
But it never won't be know'd,
'Cos we haven't got the code.
Chorus—But it never, etc.

P'raps you tell your brother star
What you ain't and what you are ;
P'raps he flashes back from his
What he ain't and what he is ;
It's a pity though, of course,
That you haven't learnt your Morse.
Chorus—But it never, etc.

CAMP FIRE JINGLES

Twinkle, twinkle, flutter, flash ;
Twinkle dot and twinkle dash ;
Twinkle dash and twinkle dot ;—
Seems to me it's tommy-rot ;
But it never won't be know'd,
'Cos we haven't got the code.

Chorus—But it never, etc.

G. H.

RALLY-SIGNAL SONG OF THE LONE SCOUTS

(To the tune of *Soldiers of the Queen*.)

Hi! Hi!—Hi! Hi! Hia-hia-war-tha!
Great Big Bear is on the *War*-path,
Hi! Hi!—Hi! Hi! Hia-hia-war-tha!
See the track of his *moc-cass*-ins ;
The signal smokes are *curling* up—
Are *curling* up—are *curling* up ;
The signal smokes are *curling* up
Above the *Rock-y Mount-ain snows* !

Hi! Hi!—Hi! Hi! Hia-hia-war-tha!
Hear the snapping of the *birch* twigs ;
Hi! Hi!—Hi! Hi! Hia-hia-war-tha!
Hark the sound of many *footsteps* :
The Pawnee Scouts are *creeping* up—
Are *creeping* up—are *creeping* up ;
The Pawnee Scouts are *creeping* up
Above the *Rocky Mount-ain snows* !

J. H.

YOU MAY BELIEVE OR NOT

When I was cast away at sea
I dodged among the shot ;
And then as quick as quick may be
I swam two hundred miles to lee,
With all them guns a-riddlin' me ;—
You may believe or not.

Chorus—With all them guns, etc.

The shot came tumbling all around,
They made the sea red-hot ;
And when at last I come aground,
I looked about me and I found
As all the fish was fried and browned :—
You may believe or not.

Chorus—As all the fish, etc.

LONECRAFT

With all my eyes I stared and looked ;
And there upon the spot,
A million tons of fish I hooked,
And sold them, mind you, ready cooked ;
My word ! the orders wot I booked ;—
You may believe or not.
Chorus—My word ! etc.

I stuck to business all the while
Until I'd sold the lot ;
Then, clapping on my newest tile,
I bowed and left 'em with a smile,
And that is 'ow I made my pile ;—
You may believe or not.
Chorus—And that is 'ow, etc.
G. H.

LONE SCOUT INDIAN WHOOP-YELL

(To the tune of *The Campbells are Coming.*)

The Blackfeet* are coming !
Yah-ho !
Yah-ho !
The Blackfeet are coming !
Yah-ho !
Yah-ho !
The Blackfeet are coming !
Yah-ho !
Yah-ho !
A-coming across the snow !
J. H.

SONG OF THE TREK-CART (1)

It's bumpety, bumpety, bump ;
It's slipperty, slipperty, slump ;
We're over the hills and far away,
And every scout's a trump !

It's rickety, rickety, rick ;
It's crickety, crickety, crick ;
We're over the hills and far away,
And every scout's a brick.

* A famous Indian tribe.

CAMP FIRE JINGLES

It's rumble, and rumble, and rout ;
It's wobble and wobble about ;
We're over the hills and far away,
And every scout's a scout !

G. H.

SONG OF THE TREK-CART (2)

Pull, boys, pull !
Across the purple heather ;
Pull, boys, pull !
In bright and stormy weather.
Chorus—It's the old trek-cart, my boys,
The old trek-cart ;
So put your shoulders to the wheel
O' the old trek-cart.

Pull, boys, pull !
Across the stony ground ;
Pull, boys, pull !
We'll see the wheels go round !
Chorus—It's the old trek-cart, my boys,
The old trek-cart ;—
But wait a sec'—she's all a wreck
Is the old trek-cart !

G. H.

SONG OF THE SEVEN FISHERS

(The Seven Stars of the Great Bear.)

You see the group of stars that swing
Around the northern heaven ;
"How many are you, Sirs ?" I said ;
They answered, "We are seven—

"Seven naughty boys that truant played ;
Instead of going to school
We took our fishing-rods and stayed
A-fishing in the pool.

"And now we've got to fish, you know,
In this celestial river ;
For suns may come and moons may go,
But we must fish for ever.

"And while we tramp on round and round
In our appointed grooves,
Our jailer stands there motionless—
The Star that Never Moves.*

* The Pole Star.

LONECRAFT

"He holds us tight, and all in vain
We strive to get away ;
For round and round him we must go
For ever and a day.

"And still to tempt us evermore
He shows The Fish's Tail ; *
Alas, we never catch the fish—
Our best endeavours fail.

"If only we could catch it, then,
He'd give us our release,
And we might run away and be
For evermore at peace.

"But no, there's no escape, and so
We flick and flick the river ;
For suns may come and moons may go,
But we fish on for ever."

G. H.

SMUGGLERS' SONG

1st Smuggler :

There's Dagger an' Tongs an' Dare-Devil Jack
And a-smugglin' they do go ;
Out an' along when the night is black,
A-smugglin' they do go ;—brave boys ;

Slowly : A-smuggle-in'—they—do—go.

Chorus : Rum ! Rum ! Bacc'er an' rum !
Sneak-'em-an'-pinch-'em-an'-hide-'em-an'-run !

2nd Smuggler :

There's barrels and barrels of rum, galore
And a-smugglin' we do go ;
Out an' along the shingly shore ;
A-smugglin' we do go ;—brave boys ;

Slowly : A-smuggle-in'—we—do—go.

Chorus : Rum ! Rum ! Bacc'er an' rum !
Pinch-'em-an'-sneak-'em-an'-hide-'em-an'-run !

J. H.

BUT WHAT IT MIGHT BE WORSE

When this 'ere world's ill-treating you,
When all your luck is down,
When things is looking pretty blue,
And someone's done you brown ;
Laugh and work together, boys,
A-singing scraps o' verse ;
For nothing ain't so very bad
But what it might be worse.

* Cassiopeia. (See pp. 56-7.)

CAMP FIRE JINGLES

The longest lane a turning has,
The road may still be struck ;
It's wait and see how things may be,
You never know your luck.
Laugh and work together ,boys,
A-singing scraps o' verse ;
For nothing ain't so very bad
But what it might be worse.

G. H.

THE TOTEM CHANT OF THE LONE SCOUTS

The Wolf on the prowl,
Hyenas that howl,
The Lion or Bear,
The Bat or the Owl,

Chorus—Which is your Totem ?
Carefully note him,
Mimic him, quote him,
If he's your Totem
Honour his skill !

The Pee-wit, the Grouse,
The Swan or the Swallow,
The Squirrel or Mouse,
Which do you follow ?—
Which is your Totem ? etc.

The Spider, the Weaver,
The Lizard, the Snake,
The woodcutting Beaver,
Which do you take ?—
Which is your Totem ? etc.

Each has his gift ;
Swift is the Swift,—
The best aeroplane
That was ever adrift.—
Which is your Totem ? etc.

The slow-going Snail
Can lay you a trail ;
And the best submarine
After all is the Whale.—
Which is your Totem ? etc.

To the Ant we must go,
To the Bee we must look,
What a lot they must know,
Without ever a book !
Which is your Totem ? etc.

G. H.

LONECRAFT

SONG OF THE FOX

If I gobble up a chicken or a hen—what then ?
You will only have to count a little fewer ;
If I chance to get a gosling or a duck—what luck !
It only shows I'm cleverer than you are ;—
I'm sure
It only shows I'm cleverer than you are ;
I'm sure
You're a silly not to keep them more secure !
O you're—
Very silly not to keep them more secure !

When the pheasants and the hares are being shot—I'm not !
I'm protected by "taboo" from any crack ;
Don't I lead the men in pink a pretty run ?—what fun
When I put them off the scent and off the track !—
Good luck !
You had better give the whipper-in the sack !
Hark back !
How I laugh at all the men and all the pack !
Quack, quack !
O, I laugh at all the men and all the pack !

G. H.

SONG OF THE RABBIT

Now, all my little bunnies,
You must keep an open eye ;
And scamper, scamper, scamper,
When you see the signal fly.

There are badgers, stoats, and weasels,
And the foxes know our runs ;
There are horrid two-legged creatures,
And they pop you off with guns.

There are terrier-pups and ferrets ;
There are dangers day and night ;
But you know the danger-signal,
For your dad's tail is white.

So remember, little bunnies,
You must keep an open eye,
And scamper, scamper, scamper,
When you see the signal fly !

G. H.

CAMP FIRE JINGLES

SONG OF THE PEEWIT

Pee-wit ! Pee-wit !
The rooks and daws will *me* twit,
Because I build upon the ground
They say I have no *Tree-wit !*

Pee-wit ! Pee-wit !
But still I've got a *wee-wit* ;
My nest is not so easy found ;
I tell you I'm a *Pee-wit !*

Pee-wit ! Pee-wit !
The ploughman bellows, "*Gee-wit !*"
And while I hover round and round,
I tell him I'm a *Pee-wit !*

G. H.

WHY THE MOON COMES AND GOES

Above the fading sunset-land
A silver bow you see ;
The bowmen of the spirit-world
Delight in archery.

The shooting stars are shot by them ;
And when the shooting's done,
The heavenly bowmen stack their bows
Together one by one.

At first a single warrior comes
And leaves his bow on view ;
We see it in the evening sky
And say, "*The moon is new.*"

Then others come and bring their bows
And pile them day by day ;
It takes them just two weeks, and then
"*The moon is full,*" we say.

Of course it's full—it's full of bows,
As full as full can be ;
They make the great fat shiny moon
Which everyone can see.

And when the moon grows less and less
(We say, "*It's on the wane*")
It's just because the hunters come
And take their bows again.

G. H.

LONECRAFT

NOSE, NOSE, JOLLY RED NOSE

To the jolly old Squire we said,
"You're a picture, as everyone knows;
Your breeches are white and your jacket is red,
But who gave thee this jolly red nose ?—
Nose, nose, jolly red nose,—
And who gave *thee* this jolly red nose ?"

"The wine, boys; the wine,
And the many good healths I propose;
Old Bacchus, a friend of mine,
He gave me this jolly red nose;—
Nose, nose, jolly red nose,—
And he gave *me* this jolly red nose."

To the jolly old sailor we said,
"You're a dabster, as everyone knows
At hauling the cable and heaving the lead,
But who gave thee this jolly red nose ?—
Nose, nose, jolly red nose,—
And who gave *thee* this jolly red nose ?"

"The brine, boys, the brine;
When the storm and the hurricane blows;
Old Neptune's a friend of mine;
He gave me this jolly red nose;—
Nose, nose, jolly red nose,—
And he gave *me* this jolly red nose."

G. H.

THE RUMBLLEDUM CHORUS

Here we go scampering, scampering, scampering,
Over the hills and the dales and away;
Becks all a-bickering, pixies a-pickering,
Dicky-birds dickering, lightsome and gay;—
With a rumbledum-rollicking, rumbledum-rollicking,
Rumbledum-rollicking, rumbledum-day!

Here we come home again, home again, home again;
Through the dark woodlands the gnomes are at play;
Fairies are frolicking, trolls are a-trollicking,
Jolly things jollicking, hie-diddle-hey!
With a rumbledum-rollicking, rumbledum-rollicking,
Rumbledum, rollicking, rumbledum-day!

G. H.

CAMP FIRE JINGLES

WEATHER-WISDOM

When Drake at bowls was playing
How calm and cool he kept ;
While up the English Channel
The Great Armada swept.
" They come ! they come ! they're now in view ! "
" No need," said Drake, " for this hullabaloo ;
We'll finish the game and we'll finish them too ! "
For he knew which way the wind blew,
He knew which way the wind blew,—
He could read in the weather a token:
At work or at play it was ever his way
Just to keep his weather-eye open.

When Robin Hood was outlawed,
In Sherwood might be seen
A band of well-trained bowmen,
Of men in Lincoln green.
From mouth to mouth his motto flew,—
" To right the wrong is the law for you " ;
Was never an arrow that sped so true,
For he knew which way the wind blew,
He knew which way the wind blew.
Should he grovel and whine as a cur would ?
As blithe and as free as the wind was he
In the merry green forest of Sherwood.

G. H.

THE COUNCIL FIRE

Red Eagle was wrapped in his buffalo cloak,
An outline of scarlet emblazoned on brown ;
Solemn and slow were the words that he spoke ;
(A flame leapt up, and a flame sank down.)

Around him in silence, in motionless grief,
Were the ranges of warriors, frown upon frown ;
They listened with awe to the words of the chief ;
(A flame leapt up, and a flame sank down.)

" My children, the shaw-shaw* returns as before,
And the forest again gets it summer-green gown ;
But the piz-he-kee† tramples the prairie no more " ;
(A flame leapt up, and a flame sank down.)

" The thunder-born dragon‡ now rushes through space
With a shriek that the war-whoop itself cannot drown ;
In vain does the hunter go forth to the chase " ;
(A flame leapt up, and a flame sank down.)

* The swallow.

† The bison, American buffalo.

‡ The train.

LONECRAFT

"Of what use to him now is the warrior's skill ?
Can he struggle and fight with the smoke of the town ?
Like a ghost it defies him and spreads where it will ;"
(A flame leapt up, and a flame sank down.)

"We must bury the hatchet and take up the hoe ;
Let the plough break the paths of our ancient renown ;
But it's O for the days of the long, long ago !"
(The flame died out, and the fire sank down.)

G. H.

LONE SCOUT DANCES

COUNCIL FIRE POW-WOW X

LONE SCOUT DANCES

The Snake Dance, Medicine Dance, Rally-Signal Dance, and the Dance of the Lone Patrols.

“ ‘ Will you walk a little faster ? ’ said a whiting to a snail,
‘ There’s a porpoise close behind us, and he’s treading on my tail.
See how eagerly the lobsters and the turtles all advance !
They are waiting on the shingle—will you come and join the dance ?
Will you, won’t you, will you, won’t you, will you join the dance ?
Will you, won’t you, will you, won’t you, won’t you join the dance ? ’ ”

LEWIS CARROLL.

DANCE AND YELL !

In stories of North America you may come upon such a sentence as this :—

“ The Indians raised a yell. ” . . .

Now don’t be afraid to “ raise a yell ” ;—come along ; let’s have it !—now then let it rip ! and—*Yell !*

There’s nothing to be afraid of in a good whoop-yell—so don’t “ funk ” it. You British boys have got just as good lungs as the Indians ; so let’s hear you use ’em.

It’s just the same with dances. The Indian tribes had their dances ; there was the Medicine Dance of the Cheyenne tribe, the Sun Dance of the Sioux, and many others.

Some people might think war-dances or joy-dances were only used by savages—they forget the beautiful old Morris Dances of Merrie England.

So you must start right away now to practise songs and dances, whoops and yells.

The Indians had a great number of chants. The way to chant is to speak slowly and loudly in a sort of “ humdrum ” voice,

LONECRAFT

To get this chanting tone practise saying over the following Indian chants *without letting the voice rise or fall* :—

BLACKFOOT INDIAN BUFFALO CHANT

"The Buffalo came down from the mountain,
He lies down upon the ground."

CROW CHANT. BLACKFOOT TRIBE

"I fly high in the air,
My medicine * is very strong,
The wind is my medicine."

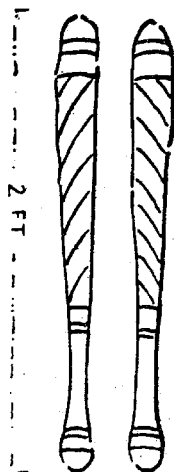
Don't be afraid to dance.

Every Lone Scout can perform at least one of the simple dances. This is a very important part of the Lone Scout's training. It gives him health and strength. Throughout our "tight little, bright little" island we shall see the Lone Scout dancing on village greens and again hear

"the Morris-dancers' bells
Tinkling in the grassy dells."

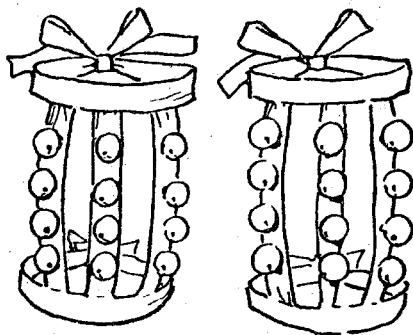
CLUBS FOR THE MEDICINE DANCE

These you can make yourself. Get two heavy sticks two feet long and one and a half inch thick at the thick ends. Shape the handle. Draw in the simple decoration and colour with natural dyes.



CLUBS.

MORRIS BELLS



BELL PADS.

These bells should be sewn on scarlet and green ribbons or braid with six or twelve bells on each. These bells are the same you see on children's reins when they play at horses. They will have to be bought. Fasten on the legs just below the knee.

MORRIS STAFF

Get a good willow or ash staff five feet long and half-

* Power

LONE SCOUT DANCES

inch thick at the top. Decorate the top with dry grass or the dry sedge of the common reed dyed green with natural colours. Whittle out the design shown and colour in with dyes. Tie a bow of yellow braid with three bells sewn to the ends a foot and a half below the top.

DANCE OF THE LONE PATROLS

This dance may be performed by a patrol standing in line, or by one scout. Make a Morris staff as shown.

Nos. 1 to 4 "mark time" very slowly. Nos. 5, 6, 7, 8 a little quicker; repeat three times. Nine and 10 a little faster; Nos. 11, 12, 13, faster still; 14, 15, 16, 17 very fast indeed; and repeat Nos. 11 to 13 very slowly; then 9 and 10 very quickly. Practise this dance as often as possible.

THE SNAKE DANCE

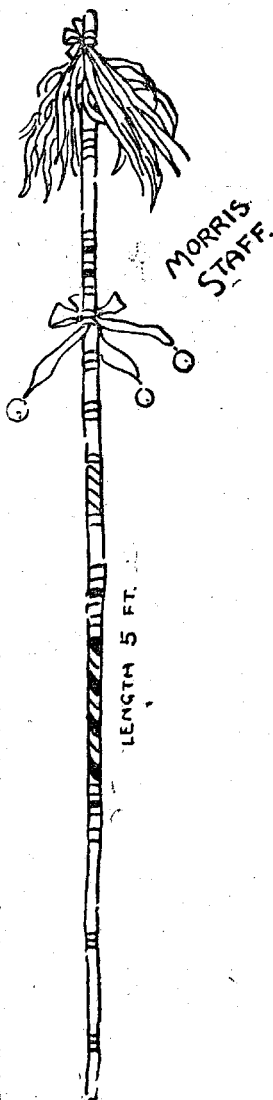
Make a long "snaky" figure on the ground by placing stones one foot apart. (See p. 153.)

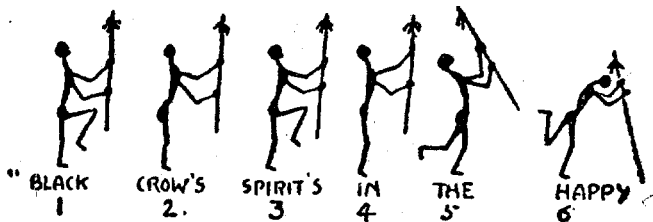
Hold staff horizontally with both hands over head. Hop *over* three stones with left foot, three with right, three with left, and so on to the end; then turn and retrace the "snake" by hopping in the same way to the starting-point. This dance is very good exercise and is very simple and amusing to watch.

THE RALLY-SIGNAL DANCE

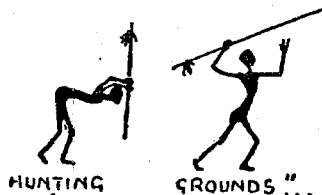
The positions 1 to 3 are slow *stalking* attitudes. In dancing all these positions should be exaggerated.

Positions 4 and 5 are very quick; then 6 and 7 very slow *stalking*. Nos. 8, 9, 10, 11 are positions in which you must imitate the actions of a *bear* as well as you can. Twelve and 13 should be



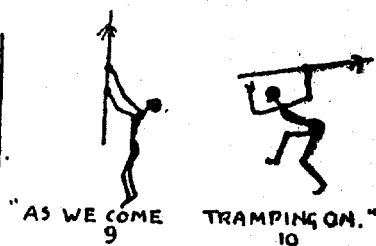


C_L C_L C_R C_R C_R C_R

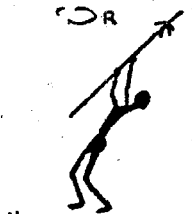


C_L C_R C_L C_R

REPEAT THREE TIMES
ABOUT
TURN



C_R C_L C_R C_L



C_R C_L



C_R C_L



C_R C_L



C_R C_L



C_R



C_R C_L



C_L

REPEAT NOS
11 TO 13
AND 9-10.

DANCE OF THE LONE PATROLS

LONE SCOUT DANCES

fighting attitudes. Repeat Nos. 1 to 7; Nos. 14 to 15; imitate an Indian scout calling the attention of his friends because he has

found tracks. Nos. 16 and 17; point to feet, then drop on knee for 18. In positions 19 you act to light a fire; 20, you blow it into flame; 21, you raise the hands in imitation of smoke; 22, blowing fire; 23, imitate rising smoke; 24, blowing; 25, smoke action.

Don't try to do these positions too quickly, practise slowly at first and get the positions one after another in their proper order off by heart.

THE LONE SCOUT MEDICINE DANCE

(To the tune of the *British Grenadiers*.)

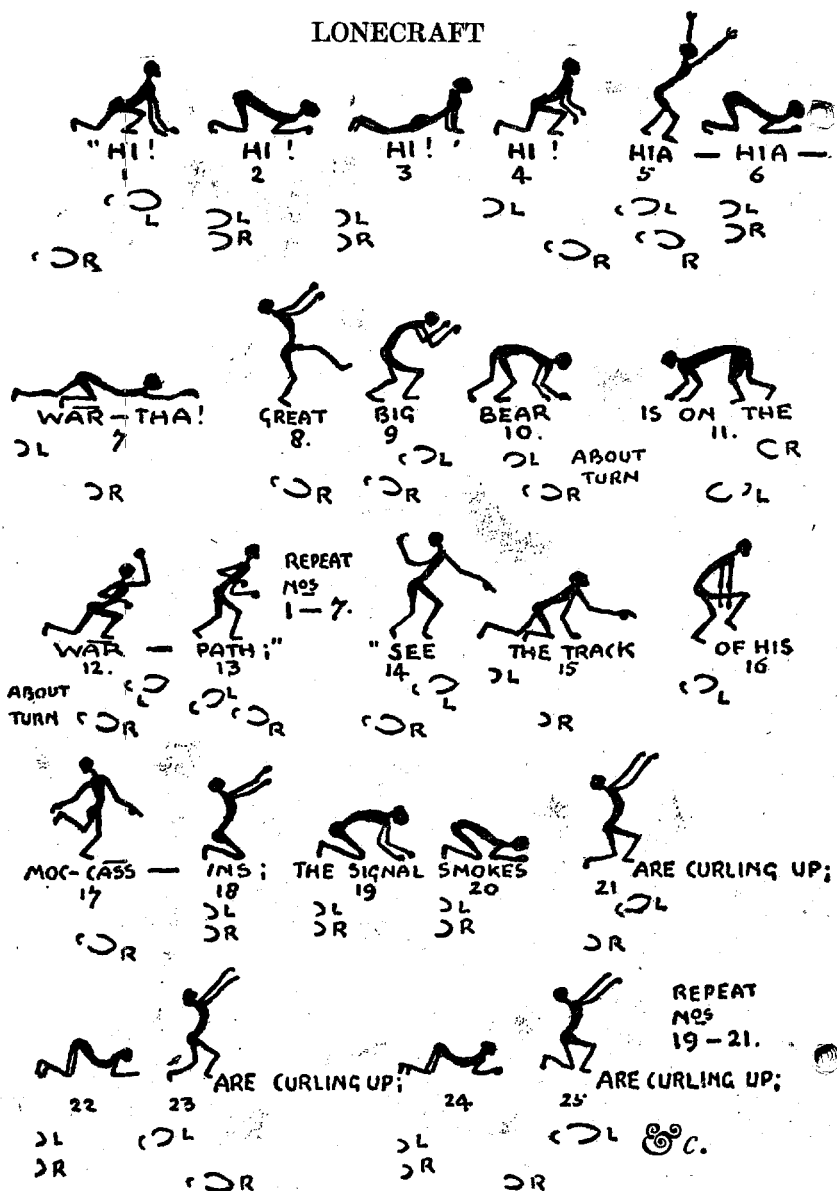
This dance is performed before the Council Fire. For the Medicine Dance you must have two clubs (see p. 150), and of course the bells, which are worn just below the knee in *all dances*. The positions, words and steps of the first two verses of the Medicine Dance are given on page 155.

For the last two verses repeat the positions and steps. In performing all dances the words should be "yelled" out lustily as you come into position with each move-

SNAKE DANCE

ment. Practise this dance slowly twice or three times. Get the positions in your mind. Then start again and do the dance quickly. Don't give in if you find it more difficult than you



























LONECRAFT



LONE SCOUT RALLY-SIGNAL DANCE

LONE SCOUT DANCES

thought at first. Keep on trying till you get it—and having got it don't let yourself forget it. Practise at least once each week.

<p>POSITIONS:-</p> <p>WORDS:-</p> <p>STEPS:-</p>	 <p>"THE AND</p> <p>UU LR</p>	 <p>MED — I — ALL</p> <p>R</p>	 <p>CINE THE</p> <p>L RIGHT TURN</p>	 <p>MAN TRIBE</p> <p>R</p>	 <p>IS IS</p> <p>R</p>	 <p>CHANT— DANCE—</p> <p>L</p>	
<p>POSITIONS:-</p> <p>WORDS:-</p> <p>STEPS:-</p>	 <p>—ING —ING</p> <p>R RIGHT TURN</p>	 <p>THE TO THE</p> <p>R RIGHT TURN</p>	 <p>SCAR — BEAT</p> <p>L</p>	 <p>LET — OF HIS</p> <p>R</p>	 <p>SNAKE'S OLD</p> <p>R LEFT TURN</p>	 <p>HEAD TOM</p> <p>L R</p>	 <p>SONG; TOM.</p> <p>L R</p>
<p>POSITIONS:-</p> <p>WORDS:-</p> <p>STEPS:-</p>	 <p>"TO ME WITH A</p> <p>L R</p>	 <p>BEAT HI</p> <p>L R LEFT TURN</p>	 <p>OF HIS YAH!</p> <p>L LEFT TURN</p>	 <p>OLD HA</p> <p>R LEFT TURN</p>	 <p>TOM HA!</p> <p>R ABOUT TURN</p>	 <p>TOM HI</p> <p>L R RIGHT TURN</p>	 <p>WE DANCE YAH!</p> <p>R LEFT TURN</p>
<p>POSITIONS:-</p> <p>WORDS:-</p> <p>STEPS:-</p>	 <p>TO THE WITH A</p> <p>L R RIGHT TURN</p>	 <p>SCAR — HI</p> <p>R</p>	 <p>LET YAH!</p> <p>L</p>	 <p>SNAKE'S HA</p> <p>R</p>	 <p>HEAD HA!</p> <p>R</p>	 <p>SONG; HO!"</p> <p>L LEFT TURN</p>	

LONE SCOUT MEDICINE DANCE



XI

THE LAST COUNCIL FIRE POW-WOW
WHITE FOX TO THE LONE SCOUTS

"Look up and not down,
Look forward and not back,
Look out and not in, and
Lend a helping hand."

HALE.

I RISE up to make a final talk at the Council Fire.

This is Wa-whaw-goosh, the White Fox.

He will talk.

Never yet have I seen the boy who did not glory in the stories and the legends of Red Indian Scouts.

Show me the boy who is not eager to hear of the bold deeds of brave Robin Hood and his Merrie Men in Lincoln Green, and the daring adventures of the Knights of the Round Table.

There is not a boy in England who is not for the great green woods, who does not crave for the life of a backwoodsman,

WHITE FOX TO THE LONE SCOUTS

There are thousands of boys in our Empire who live a lonely life ; not because they wish to, but because they must. Some live in out-of-the-way villages, sometimes three or four boys together. They cannot form a Troop of Scouts. Let them now form themselves into Lone Patrols. Those boys who live right away in some lonely farm can now learn Lonecraft and become one in the great brotherhood of Lone Scouts.

The Lone Scout is the chap who looks on the bright side of things. Did you ever hear of those two prisoners ?

“Two men looked out from prison bars,
The one saw mud—the other stars.”

When things go wrong you may rely on the Lone Scout to take it all cheerfully.

“The inner side of every cloud is bright and shining,
I therefore turn my clouds about
And *always* wear them inside out
To show the silver lining.”

There are many different kinds of men.

“Men is divided into three fractions ; them as grabs their chances ; them as lets their chances slide ; and them as chucks their chances away.”

It's just the same with boys.

But the Lone Scout sticks to his Code of Honour all through life ; through work and play, summer and winter, busy times and slack times.

Every day he does his good turn ; each week he “joins hands” with other Lone Scouts.

The Lone Scout is the fellow who does what he knows to be his duty now. He does not wait. He knows very well that his “camping out” on this earth can only be for a time.

“Defer not till to-morrow to be wise,
To-morrow's sun to thee may never rise.”

Therefore if you mean to do good, and to *be* some good to the Empire—start right away, and do it now. We in the brotherhood of scouts know very well that other nations and people of ancient times have left us the wisdom of their experience.

Our modern civilisation and machinery have killed a deal of cleverness and of courtesy.

But the Lone Scout goes to the Red Indians of America for scoutcraft ; to the knights of King Arthur for chivalry ; or to the Chinese for wisdom.

LONECRAFT

The Lone Scout does not despise that which is old.

"Ih ts' eng ing ih ts' eng kying
Ts' eng kying nan ma ts' eng kwong-ing."

There's a lot of gibberish in Chinese. This is what it means :

"An inch of time, I'm told,
Is worth its length in gold ;
But gold can never buy
Time that has once gone by."

The Lone Scout is not such a fool as to waste his time.
And then that smile !

You don't see it on everyone's face.

They can't do it.

But the Lone Scout can smile a smile all the time—even with
no money in his pocket, and with a patch in his knickers.

You know the old rhyme ?

"Jog on, jog on, the footpath way,
And merrily hent the stile-a ;
A merry heart goes all the day,
Your sad tires in a mile-a."

Long ago there lived an old Chinese philosopher called Confucius, and he said some jolly smart "scouty" sort of things. Here's one : "The mouth of a wise man is in his heart ; the heart of a fool is in his mouth, for what he knoweth or thinketh he uttereth."

A trained scout is a very silent sort of chap. It's a habit he has of being quiet.

He may form twenty opinions before he comes to the right opinion, therefore he keeps his opinions to himself.

The scout has another habit. He has trained his brain so well that he can "pin" his mind on any subject and keep it there. Very few people can do this.

The Lone Scout is the fellow who "takes himself in hand" and makes up his mind for himself by himself.

"Give your whole attention to whatever you are doing, and think nothing unworthy of careful consideration." That's another from Confucius.

In becoming a Lone Scout a boy must use his brain. It is not a matter of putting on a uniform and walking about. It's a matter of training both body and mind to the best advantage ; of helping others and then yourself. Therefore "join hands" with all other

WHITE FOX TO THE LONE SCOUTS

scouts and so extend the movement till the land is filled with a hardy and noble brotherhood. So shall this England stand united and firm throughout the ages ; *for the making of the Empire is really the making of the boys.*

Every boy must make the best of himself.

The country boy and the boy away in the outlying little-known places of our land have been forgotten—until now.

The only danger to our Empire is delay.

Have you ever considered the wheel of a bicycle ? If one spoke of that wheel were broken it would put an extra and unfair strain on the others.

You are a "spoke" in the wheel of Empire. England expects you to do your duty by becoming a good citizen in body and mind.

Do not delay to become a Lonecraftsman.

"By the road of '*By-and-by*' one arrives at the house of '*Never!*'" says the old Spanish proverb.

"Love many, hate few, but always paddle your own canoe."

Don't allow someone else to do your share of the "paddling."

And now I make an end to my final pow-wow.

"Live pure, speak true, right wrong, follow the King." By following out the Code of Honour, by Woodcraft, Camping, Singing, Tramping, and by doing good to all, may you become "merry men and true."

WHITE FOX, Lonecraft Camp.